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Volume XXXI

MARCH, 1936

Number 6

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THE CLASSICAL JOURNAL

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THE CLASSICAL JOURNAL

VOLUME XXXI

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NUMBER 6

Editorial

THE THIRTY-SECOND ANNUAL MEETING

The preliminary announcement in the February number of the JOURNAL calls attention to some of the unusual attractions Cleveland has to offer for this annual meeting, and should be read in connection with the program and information presented here. While some modifications in the final content of the program are anticipated, it is believed that the wide range of personnel and rich content in subject matter it now offers will not be lessened and should make a very real appeal to all members. Let us not overlook the fact that the opportunities offered also for renewal of associations and broader contacts with other active members of our profession add to the stimulus, the vision, and the inspiration which make us more valuable as teachers, more productive as scholars, and happier as individuals through the succeeding year.

V.D.H.

PROGRAM

(All meetings on Eastern Standard time)

THURSDAY, APRIL 9, 9:00 A.M., PARLOR A, WADE PARK MANOR HOTEL
Meeting of Executive Committee

THURSDAY, 10:00 A.M., BALL ROOM, WADE PARK MANOR HOTEL
President VICTOR D. HILL, Ohio University, Presiding

GLADYS MARTIN, Mississippi State College for Women, "The Roman Hymn."
A. C. SCHLESINGER, Oberlin College, "Aristophanes' Introduction to His
Parodies."

LUCY E. AUSTIN, Louisiana State University, "The Men in Cicero's Dialogues."

JAMES F. CRONIN, University of Chicago, "The Athenian Juror and Emotional Appeals."

HENRY B. DEWING, Visiting Professor of Latin, University of North Carolina, "F.E.R.A. in the Sixth Century A.D."

THURSDAY, 2:00 P.M., BALL ROOM, WADE PARK MANOR HOTEL

W. A. OLDFATHER, University of Illinois, Presiding

HAROLD BENNETT, Victoria College, University of Toronto, "A Chapter for a Book of Roman Snobs."

HANSEN C. HARRELL, University of Missouri, "The First Beginnings of Literary Criticism in Early Greece."

MARY A. GRANT, University of Kansas, "The Technique of Time and Place Treatment in the Metamorphoses of Ovid."

VERNE B. SCHUMAN, Indiana University, "Village Life in Roman Egypt as Portrayed by the Papyri."

IRENE J. CRABB, Evanston High School, Evanston, Illinois, "Latin in Step With the Times."

W. L. CARR, Columbia University, "Latin Grammar for Reading Purposes."

Announcement of Committees and Notices of motions to be presented
at the business session on Saturday

THURSDAY, 4:30 P.M., SUN ROOM, WADE PARK MANOR HOTEL

(Immediately at the close of the afternoon session)

FRED S. DUNHAM, University of Michigan, Presiding
Meeting of the State Vice-Presidents

THURSDAY, 4:30-6:00 P.M.

The Cleveland Museum of Art will be open under special arrangements for the guidance of visiting groups by members of the Educational Staff. See Information.

THURSDAY, 6:30 P.M., BALL ROOM, WADE PARK MANOR HOTEL

Subscription Banquet (\$1.50 per plate)

The President will act as Toastmaster

Greetings:

CHARLES H. LAKE, Superintendent of Cleveland Public Schools, for the Public High Schools of Cleveland and Vicinity.

EDNA LAKE, Principal of Laurel School, for the Private Schools of Cleveland and Vicinity.

BENEDICT J. RODMAN, S. J., President of John Carroll University, for the Catholic Schools.

Response:

NORMAN W. DEWITT, Victoria College, University of Toronto, for the Association.

Addresses:

Hon. HAROLD H. BURTON, Mayor of Cleveland, "Classical Training in Public Life."

W. G. LEUTNER, President of Western Reserve University, "The Classics in American Life."

EDWIN MEADE ("TED") ROBINSON, *The Cleveland Plain Dealer*, "Adventures in Popularizing the Olympians."

VICTOR D. HILL, Ohio University, Presidential Address, "While Rome Burns."

FRIDAY, 9:00 A.M., BALL ROOM, WADE PARK MANOR HOTEL

SIBYL STONECIPHER, Western Kentucky State
Teachers College, Presiding

J. R. BOYD, Louisville Male High School, Louisville, Kentucky, "Oral Latin in High School Classes."

ELEANOR P. MARLOWE, University High School, University of Minnesota, "Shall We Teach Our Pupils to Write Latin?"

JAMES A. KLEIST, S. J., St. Louis University, "One Important Element in the Vocal Reading of Vergil and Cicero."

ORMA F. BUTLER, University of Michigan, "A Roman Builder's Toolbox." (Illustrated, 20 m.)

HELEN PATTON MERCER, Ben Davis High School, Indianapolis, "The Progress and Results of the Indiana State Latin Contest."

MIGNONETTE SPILMAN, University of Utah, "The Participle as a Narrative Device for Latin Prose."

WALTER R. AGARD, University of Wisconsin, "Classical Mythology as Interpreted by Modern Sculptors." (Illustrated, 30 m.)

FRIDAY, 2:00 P.M., BALL ROOM, WADE PARK MANOR HOTEL

ROBERT J. BONNER, University of Chicago, Presiding

LOUIS E. LORD, Oberlin College, "Andrew Jackson's Contribution to Archaeology." (Illustrated, 20 m.)

ANNABEL HORN, Girls High School, Atlanta, Georgia, "Holding the Student to Latin for High School and College."

A. D. FRASER, University of Virginia, "How the Greeks Made Their Pottery." (Illustrated, 30 m.)

ARTHUR H. HARROP, Albion College, "War and Peace in Horace."

ROY C. FLICKINGER, University of Iowa, "Celebrating with Horace." (Illustrated, 40 m.)

FRIDAY, 4:30 P.M., LAUREL SCHOOL

Members of the Association will be guests of Laurel School at tea.

FRIDAY, 8:00 P.M., SEVERANCE HALL

(Corner of Euclid Avenue and the East Boulevard, about five minutes' walk from the Wade Park Manor)

Members of the Association will be the guests of Western Reserve University at a performance of the *Miles Gloriosus* of Plautus, translated into colloquial English by Professor Clarence P. Bill, with music composed by students of the University under the direction of Professor Melville Smith. The play will be produced by the University Players of Western Reserve University, directed by Professor Barclay Leathem and Miss Nadine Miles. Complimentary tickets will be issued to members of the Association at the Registration Desk; but it is necessary to ask that members call for these tickets before two o'clock on Friday.

FRIDAY, 9:45 P.M., THWING HALL, WESTERN RESERVE UNIVERSITY

Western Reserve University invites the members of the Association to a smoker at Thwing Hall, 11111 Euclid Avenue (one minute walk from Severance Hall).

SATURDAY, 9:00 A.M., BALL ROOM, WADE PARK MANOR HOTEL

VICTOR D. HILL, Ohio University, Presiding
Business Session

ESSIE HILL, Senior High School, Little Rock, Arkansas, "The Lack of Vergil's Aeneid and a Fourth Year Latin Course—A Challenge to Curriculum Makers."

JOHN F. GUMMERE, William Penn Charter School, Germantown, Philadelphia, Pa., "Playing Football with Vocabulary." (15 m.)

CECIL D. KELLEY, Director of Foreign Languages, Charleston, W. Va., "Whither Progress in the Teaching of Latin?"

SELATIE E. STOUT, Indiana University, "From Manuscript to Printed Book in the Fifteenth Century." (Illustrated, 30 m.)

GEORGIA T. FIRST, Rock Island High School, Rock Island, Illinois, "The Caesar Tour and Horatian Cruise in Kodachrome." (40 m.)

SPECIAL COMMITTEES

There are three standing committees, of one to two years' duration, which are to report to the Executive Committee this year on matters of vital interest to the Association. Any one who has data of value in relation to the work of any of these committees will do the Association a service by communicating with the chairman of the committee.

1. A committee to study the present status of classical education within the territory of the Association in relation to the movement to organize a secondary curriculum around a group of core studies placing essential emphasis upon social studies:

A. Pelzer Wagener, College of William and Mary, Chairman
Clara McDonald Olson, P. K. Yonge Laboratory School, Gainesville, Fla.
Dorrance S. White, University of Iowa
Mark E. Hutchinson, Cornell College, Mt. Vernon, Iowa
E. D. Cressman, University of Denver

2. A committee to formulate the minimum requirements acceptable to the Association for teachers of Latin within the territory of the Association:

A. L. Bondurant, University of Mississippi, Chairman
Robert L. Ladd, Tennessee High School, Bristol, Tenn.
A. Pelzer Wagener, College of William and Mary
W. R. Webb, Webb School, Bellbuckle, Tenn.
F. S. Dunham, University of Michigan

3. A sub-committee of the Executive Committee to study the problem of the tenure of office of State Vice-Presidents:

F. S. Dunham, University of Michigan, Chairman
Victor D. Hill, Ohio University
G. A. Harrer, University of North Carolina

INFORMATION

Headquarters will be at the Wade Park Manor Hotel, East 107th Street and Parklane Drive (two blocks north of Euclid Avenue), situated in the midst of Cleveland's cultural center and overlooking Wade Park, the Cleveland Art Museum, Severance Hall, the home of the Cleveland Symphony Orchestra, and Western Reserve University. *All regular sessions of the Association will be held in the Ball Room of the Wade Park Manor Hotel.*

Accommodations: Reservations should be made early by writing direct to the hotel desired. All hotels quoted here are conveniently located.

Wade Park Manor—Headquarters; all rooms equipped with tub and shower-bath, circulating refrigerated drinking water, and *servidor*. Single, \$2.50 and \$3.00; double, \$4.00 and \$5.00 (with twin beds); suite (parlor and double bed-room), \$6.00 and \$7.50.

Doanbrook Hotel—1924 East 105th Street (conveniently near to Wade Park Manor). Single rooms with bath, \$2.50; double rooms with bath, \$4.00.

Bolton Square Hotel—8907 Carnegie Avenue (conveniently near to Wade Park Manor). Single rooms with bath, \$2.50; double rooms with bath, \$3.50.

Railroad Rates: The Association was successful in securing railroad rates for members and dependents last year and a similar agreement has been entered into this year, depending, as then, upon the using of one hundred tickets.

The following directions will apparently apply, but watch for any modifications which may appear when the final program is printed: In territory west of the Mississippi, purchase regular ten-day round-trip tickets at one and one-third fares. In territory east of the Mississippi and south of the Ohio and Potomac Rivers, purchase regular fifteen-day round-trip tickets at the same rate. From east of the Mississippi and north of the Ohio and Potomac Rivers, pay the full one-way fare on going trip, but get a certificate from the ticket agent at the time. If one hundred tickets of all three kinds are used by the members and dependents, certificates may be validated and return fare had for one-third of the going rate. Since the success of this plan is dependent upon the use of one hundred tickets we ask the careful coöperation of every one who comes by rail in order to help those members who must avail themselves of the certificate plan.

Reservations for Dinner—and other meals: For the annual subscription dinner Thursday evening (Price \$1.50) it is necessary to make reservations in advance. Please send notification early to Dr. E. B. de Sauzé, Chairman of the Local Committee, Board of Education Building, Cleveland, Ohio.

The Cleveland Museum of Art is especially famous among classicists for its series of eight seventeenth century tapestries of Dido and Aeneas. It has also a fine, though small, collection of Greek marbles, ceramics, and bronzes, and a fine, though small, collection of Roman art. At this particular time, also, the great Vincent van Gogh exhibit will be on display at the Museum. This exhibit was held in the Museum of Modern Art in New York City in the closing months of 1935 and attracted enormous crowds. The authorities of the Museum have generously arranged to hold the Museum open after closing hours for members of the Association on Thursday, April 9, and are providing the coöperation of their Educational Staff. See the main Program.

EPICURUS AND LUCRETIUS ON LOVE

By JOHN B. STEARNS
Dartmouth College

The belief that Epicurus condemned love of woman and forbade the wise man to marry and to have children has come to be accepted widely. Professor Cyril Bailey says: "The attack on love was part of the traditional philosophy of Epicurus."¹

In his only extant writings of any considerable length—those preserved in the work of Diogenes Laertius—Epicurus says nothing about love and marriage. This silence is not surprising, to be sure, in the letter to Pythocles, which treats of meteorology. But the fact that the letter to Menoeceus, an *aperçu* in general terms of the Epicurean system, contains no reference to these matters seems to me significant. Then, when I observe that the third of the letters, that to Herodotus, is, like the others, silent upon the subject, and when I recall that Epicurus in this document set forth "the most important points concerning the several principles,"² I am puzzled. Finally, when I note that in the *Kύριαι Δόξαι*, a collection of his most significant sayings, Epicurus never once mentions love, women, marriage, or children, my suspicions are fully aroused. Can it be true after all that Epicurus forbade love and marriage? This much is certain: Epicurus did not consider his teaching about love and marriage im-

¹ Cyril Bailey, *Lucretius on the Nature of Things*: New York, Oxford University Press (1929), 298 (note iv 1063). This statement is similar to those of many other scholars. Cf., e.g., G. Scopa, *T. Lucrezio Caro, Brani scelti*: Lanciano (1930), 90; J. Masson, *Lucretius, Epicurean and Poet*: London, John Murray (1907), I, 445; M. Renault, *Epicure*: Paris (n.d.), 128; A. W. Benn, *The Greek Philosophers*: London, Paul, Trench et Cie. (1882), II, 67; E. Joyau, *Epicure*: Paris (1910), 183; M. Guyau, *La morale d'Epicure*: Paris, Germer Bailliére et Cie. (1886), 130.

² Epicurus, *Epistulae Tres et Ratae Sententiae*, ed. P. von der Muehll: Leipzig, Teubner (1922), 26.

portant enough to be included in these formal summaries of his creed.³

The Vatican collection of Epicurean sayings, however, includes the following statement: "Indulgence in love never benefits a man, and he is lucky if it does not harm him."⁴ But this statement, as both Usener and Bailey have noted, is quite clearly an extract from a private letter of Epicurus.⁵ Furthermore, Bailey detects in the tone of this letter—quite justifiably, I believe—"a certain touch of humour, uncommon in Epicurus." Hence, we are dealing here with a bit of playful advice given to a friend and not at all with a considered philosophical tenet.

Now if Diogenes Laertius⁶ can take this statement quite out of its context and quote it as a serious maxim of the Epicurean School, one begins to understand what may have happened to Epicurus' ideas upon love. How careless Diogenes actually was is to be seen again from the fact that he adds immediately after the statement which I have just quoted these words: "Moreover, the wise man will marry and have children, as Epicurus says in the *Problems* and in the work *On Nature*, but he will marry according to the circumstances of his life." This statement clearly favors marriage for the Epicurean and is quite opposite in tenor to the idea preceding it in Diogenes.⁷ Now this second statement, because—at least in part—of a difference of readings, has been variously interpreted. I have accepted the most recent text and the interpretation of this text given by Professor Cyril Bailey, the latest scholar to study the Epicurean fragments as a whole. I

³ To be sure, we know from Diogenes Laertius x, 17, 27 that Epicurus wrote a book about love, but what he said in it is not known.

⁴ *Gnomologium Vaticanum*, 51, ed. von der Muehll, Leipzig, Teubner (1922), 66.

⁵ H. Usener, *Kleine Schriften*: Leipzig, Teubner (1912), 1, 309; C. Bailey, *Epicurus, The Extant Remains . . .*: New York, Oxford University Press (1926), 383.

⁶ x, 26, 118.

⁷ Discussion of the methods of Diogenes is not called for here. The reader may compare Richard Hope, *The Book of Diogenes Laertius, Its Spirit and Method*: New York, Columbia University Press (1930). Hope observes (143) that Diogenes had a special interest in Epicurus; that sex-life of the philosophers was one of the usual biographical rubrics employed by Diogenes (151); that love, according to Diogenes, was much discussed by ancient philosophers (152). Hope is, I think, wrong in his contention that Epicurus opposed marriage (150).

believe, moreover, that much of the current misunderstanding with regard to Epicurean ideas of love and marriage is based upon false interpretations of this single passage in Diogenes Laertius.⁸

The letter referred to above, or a similar letter, contained another statement which later found its way into the Vatican collection.⁹ It runs: "Remove sight, association, and contact, and the passion of love is at an end." But it is quite apparent that the statements opposing love and marriage which we have considered thus far should not be interpreted as general maxims of Epicurus, because they are derived from his letters to individuals.

Diogenes Laertius included in his book two other Epicurean maxims¹⁰ which read as follows: (1) "The wise man will not have intercourse with a woman with whom the law forbids it." (2) "They [sc. the Epicureans] do not think that the wise man should fall in love. . . . They hold that Love is not sent from heaven." It is to be noted at once that both these sayings are ascribed by Diogenes Laertius to Diogenes of Tarsus, an Epicurean writer of whom little else is known. Obviously, these statements should not be cited as if they were the opinions of Epicurus. At all events, the first statement is a mere prohibition of adultery and the second is made to apply only to the sage and not to the world at large.

Against these personal letters and these opinions of an Epicurean of doubtful authority, we must set this statement of Epicurus himself in his work *Περὶ Τέλους*: "I know not how I can conceive the good if I withdraw the pleasures of taste and withdraw the pleasures of love."¹¹ This opinion is quoted from a more impressive source than those discussed above; it fits better the general Epicurean theory of pleasure;¹² and it does not arouse suspicion

⁸ The translations of Diogenes Laertius which I have seen (Bailey excepted) take this fragment to mean that Epicurus forbade marriage. Cf., e.g., C. D. Yonge, London, Bohn (1853), 467; R. D. Hicks, London, Heinemann (1925), II, 645; M. Solovine, Paris (1925), 118. For the text consult Bailey.

⁹ *Gnomologium Vaticanum*, 18, ed. von der Muehll, 62; cf. Bailey, *Epicurus, The Extant Remains*, 109 and his note, p. 378.

¹⁰ x, 26, 118.

¹¹ This fragment is quoted by Athenaeus XII, 67, 546E; cf. Usener, *op. cit.* 67. It is also given by Diogenes x, 3, 6.

¹² Epicurus insisted upon and emphasized the physical origin of pleasure. Cf., e.g., A. Keim, *L'Epicurisme*: Paris (1910).

by going counter to the important Epicurean policy of leaving conduct to be determined by or for the individual.¹³ In fact, it seems probable that this statement represents more accurately the opinion of Epicurus upon love and marriage than any other statement which we have considered.

I have completed my survey of the Epicurean fragments, but there remains another source of information which is, I contend, no less important. There are certain facts with regard to the lives of Epicurus and his disciples which have a direct bearing upon the problem under discussion. These facts I wish to summarize in the briefest possible form. Epicurus had women disciples in his school at Athens.¹⁴ He wrote intimate letters to women¹⁵ and dedicated one of his works to a woman.¹⁶ A woman was entrusted with the task of replying in a treatise to the opponents of the school.¹⁷ Epicurus had the warmest regard for his parents and for other members of his family.¹⁸ The relations of his disciples with their families were cordial.¹⁹ His favorite disciples were married.²⁰ Epicurus was fond of children.²¹ Are we not forced to conclude from these facts that Epicurus was not opposed to marriage? What would have been the effect upon his busy calumniators had his precepts been opposed to marriage while his life was not?

¹³ Cf. P. Montée, *Étude sur Lucrèce considéré comme moraliste*: Paris (1860), 84. This individuality of Epicurean ethics is well indicated by Lactantius, *Inst. III*, 18.

¹⁴ A good summary of the evidence for this fact is given by W. Wallace. *Epicureanism*: London (1908), 52-60.

¹⁵ Achilles Vogliano, *Epicuri et Epicureorum Scripta in Herculaneisibus Papyris Servata*: Berlin, Weidmann (1928), 45; cf. also Bailey, *op. cit.*, 127, 129.

¹⁶ The *Needles*; cf. Diogenes Laertius x, 17, 28.

¹⁷ This was Leontium, wife of Metrodorus; cf. Cicero, *de Natura Deorum* I, 33, 93.

¹⁸ His kindness to his parents and to his brothers is well attested by his will; cf. Diogenes Laertius x, 10, 18. The point is discussed by R. D. Hicks, *Stoic and Epicurean*: New York, Scribner's Sons (1910), 181.

¹⁹ The mother and sister of Metrodorus are said to have sent Metrodorus congratulations upon the occasion of his marriage; cf. Plutarch's *Non posse suaviter vivi secundum Epicurum*, *Moralia*, ed. G. N. Bernardakis: Leipzig, Teubner (1895), vi, 395.

²⁰ Cf. Diogenes Laertius x, 11, 23.

²¹ Epicurus made provision for the children of his disciple, Metrodorus; cf. Diogenes Laertius x, 10, 22; Usener, *op. cit.*, 138; Bailey, *Epicurus, The Extant Remains*, frag. 30, p. 128; Cicero, *de Finibus* II, 30, 96; Th. Gomperz, "Ein Brief Epikurs an ein Kind," *Hermes* v (1871), 386-395.

To summarize the discussion I consider it safe to make the following statements:

I. The common opinion that opposition to love and marriage was a regular tenet of Epicurus appears to be a false opinion, for (a) nowhere in the formal summaries of his creed does Epicurus mention these subjects; and (b) the opinion rests upon poor authority; viz., (1) whimsical letters to individuals, and (2) statements quoted from an Epicurean, rather than from his master

II. It is more probable than not that Epicurus favored love and marriage in general, for (a) he says that he cannot conceive of the good without the pleasure of love, and (b) the facts of his own life are in accord with a belief in the value of love and marriage.

Fully as common as the opinion about Epicurus which I have just discussed, and connected closely with it, is the current idea that Lucretius was in all particulars a second Epicurus, and that his poem shows no departure from the firmly fixed tenets of Epicurean dogma. The following statement of Professor Kelsey may be taken as typical of this point of view: "Whatever the poet teaches may be accepted as also the doctrine of his master."²²

The general question of the relation between Lucretius and his master is, of course, far too large for discussion here,²³ but it will suffice if I may be permitted to point out that it was in all probability from Empedocles, not from Epicurus, that Lucretius took, among other things, his notion of evolution,²⁴ from Thucydides his description of the plague,²⁵ from Euripides his conception of

²² F. W. Kelsey, *T. Lucretii Cari de Rerum Natura Libri Sex*: Boston (1889), lxxvi. The same idea is expressed by W. H. Merrill, *T. Lucretii Cari Libri Sex*: New York (1907), 41; L. Volkmann, *T. Lucretius Carus Der Junger Epikurs*: Gütersloh (1913), 13; W. Y. Sellar, *The Roman Poets of the Republic*: New York, Oxford University Press (1905), 301; C. Martha, *Le poème de Lucrece*: Paris, Hachette et Cie. (n.d.), 200; Schanz-Hosius, *Geschichte der römischen Literatur*: Munich, Beck (1927), 278.

²³ J. Woltjer (*Lucretii Philosophia cum Fontibus Comparata*: Groningae, Noordhoff [1877]) is strongly of the opinion that Lucretius never differs from Epicurus. For the opposite opinion the reader may consult, e.g., J. Halmeschlag, *Über T. Lucretius Carus Verhältnis zu seinen Quellen*: Wien (1866).

²⁴ For the specific point cf. A. E. Taylor, *Epicurus*: London (1911), 69. For the general influence of Empedocles upon Lucretius cf. A. Bästlein, *Quid Lucretius Debuerit Empedocli Agrigentino*: Meiningen (1875); F. Jobst, *Über das Verhältnis zwischen Lukretius und Empedokles*: Munich, Steinebach (1907).

²⁵ H. A. J. Munro, *Titus Lucretius Carus de Rerum Natura Libri vi*: London, Bell (1928), in nn. *ad loc.*

Mother Earth and Father Aether,²⁶ and from Ennius,²⁷ Homer, Hippocrates, and other writers many a telling point. It should be noted too that Lucretius wrote in verse, a medium of expression for which Epicurus expressed contempt.²⁸

This notion that Lucretius differed not at all from Epicurus is a part, I suppose, of the general idea that after the days of its founder the Epicurean School was philosophically sterile. Zeller in his lucid discussion of Epicureanism makes it clear that he believes in this "servile dependence [sc., of Epicureans] upon the founder of the school" and their "mechanical handing down of unchangeable principles."²⁹ Zeller's statements about Epicurean dogma may be taken as typical of those made by many other scholars.³⁰

Let us examine in its main outline the Lucretian conception of love. In the fourth book of the *de Rerum Natura* the poet has set himself the task of explaining the life of man in relation to the external world and of showing how by means of *simulacra* impressions are made upon the senses. First, the nature of *simulacra* is explained and then the reader learns of the effects produced by *simulacra* upon the senses of sight, hearing, taste, and smell—man's only dependable means of learning. Next, certain special aspects of human life are discussed, such as hunger, thirst, movement, sleep, and dreams. The rationalistic explanation of dreams is followed by a discussion of the causes of desire. The poet then gives directions for avoiding love by avoiding its causes. He tells us that love is not pure pleasure, but rather pleasure mixed with pain, for never is it satisfied. Thus in love we waste our health, wealth, and peace of mind. But since love unrequited brings suffering even worse, we should avoid love by refusing to overlook the faults in any woman, for women are really all alike. The poet

²⁶ A. I. Reisacker, *Quaestiones Lucretianae*: Bonn (1897), 38.

²⁷ H. Pullig, *Ennio Quid Debuerit Lucretius*: Halis Saxonum (1888); R. Wreschnick, *De Cicerone Lucretioque Enniis Imitatoribus*: Vratislaviae (1907).

²⁸ E. Zeller, *Stoics, Epicureans, and Sceptics*: Translated by O. J. Reichel, London, Longmans, Green and Co. (1870), 396.

²⁹ Zeller, *op. cit.*, 396. See also Von Arnim in Pauly-Wissowa, *s. v. Epikuros*, col. 135.

³⁰ Marcel Renault, *Epicure*: Paris (n.d.), 10; A. W. Benn, *The Greek Philosophers*: London (1882), II, 53.

here abandons his satirical frame of mind³¹ to give the reader explanations of such facts as the resemblance of children to their parents and the causes of sex. But the satirical note is resumed in the final assertion of the poet that even homely women know instinctively how to inspire love.

This discussion of love occupies almost one-fifth of the book. Its violent spirit is quite un-Epicurean. In a few places it is evident that Lucretius used Hippocrates rather than Epicurus as a source.³² In one section of the passage it has been suggested that a Greek poet was the source used.³³ In general the ideas here expressed by Lucretius are, I think, far closer to those of Democritus than to those of Epicurus.³⁴ At all events, the general theme of woman's imperfections was a commonplace in Greek poetry; Euripides already considered it an old refrain.³⁵

Whatever may be one's opinion of the artistic worth of this diatribe of Lucretius,³⁶ it is, I think, obvious that here, at least, Lucretius differs decidedly from Epicurus. Yet, so firmly fixed are the ideas that Epicurus prohibited love and that Lucretius always followed his master that Professor Cyril Bailey in the notes to his edition of Epicurus says: "For the general attitude of Epicurus toward love . . . cf. *Lucr.* iv, 1058 ff."³⁷

Perhaps we are justified in believing that Lucretius' bitterness toward women indicates that his own experience with women had been unpleasant or even tragic. Why else should he at this point

³¹ The irony in the passage under discussion has been noted by Munro, *op. cit.*, note on iv, 1049; Giussani ed. (1924), note on iv, 1050; C. Martha, *op. cit.*, 208. Cf. also H. P. Houghton, "Lucretius as Satirist," *T.A.P.A.* XLIII (1912), xxxiv-xxxix.

³² A. Ernout et L. Robin, *Commentaire exégétique et critique*: Paris (1920), nn. on iv, 1042, 1227 (Vol. II, 281, 303).

³³ C. Martha, *op. cit.*, 208.

³⁴ For several striking parallels cf. M. Solovine, *Démocratie, doctrines philosophiques et réflexions morales*: Paris (1928), 125 (frag. 82, Diels 111); 142 (162=D. 215); fragments on pp. 60-62.

³⁵ Cf. J. Ithurriague, *Les idées de Platon sur la condition de la femme au regard des traditions antiques*: Paris (1931), 85.

³⁶ A. Ernout (*Lucrece de la nature livre quatrième*: Paris [1916], 5) considers this passage "Un des plus beaux morceaux du poème et de toute poésie," whereas J. P. Postgate (*New light upon Lucretius*: Manchester [1926], 9) regards the passage as an excrescence.

³⁷ This identification of Lucretius with Epicurus is to be noted also in E. Joyau, *Epicure*: Paris (1910), 183; M. Guyau, *La morale d'Epicure*: Paris (1886), 129.

go counter to the teaching of his revered master? Possibly even the familiar story that Lucretius took his own life because of disappointment in love may be rendered slightly more probable by this assumption.³⁸ In this connection it may be noted that Lucretius in the passage under discussion differs not only from Epicurus but also, apparently, from certain aspects of his own thought as expressed at other points in the poem. Thus, we find that Lucretius looks upon love as the first civilizing influence in human history,³⁹ that he deems it the pathos of the plight of Iphigenia that she is murdered, not married; and that this deed is committed by her father, he considers the worst crime of religion.⁴⁰ We recall that Lucretius describes the severing of family ties as the bitterest experience connected with death,⁴¹ that maternal affection is in his eyes a very real emotion,⁴² and that he displays a tender solicitude for children.⁴³ Hence, the reader may be tempted to regard the bitterly satirical attack upon woman as a sort of anomalous excrescence upon Lucretius' normal view of society, and even to look for its explanation within the poet's own life.

Perhaps, however, this difference between Lucretius and Epicurus arises from the simple fact that Greek ideas are not Roman ideas where social matters and particularly where women are concerned. *Il faut savoir ignorer.* But it is right to insist, I believe, that this is no difference in mere treatment between Epicurus the thinker and Lucretius the poet; we have instead a real clash of opinion between them. I suspect that further search might possibly reveal other points of difference in, for instance, Lucretius' scattered hints at the Roman idea of religion⁴⁴ and the Roman idea of political life,⁴⁵ or in his Stoic realization of the dignity of the individual.⁴⁶

³⁸ Cf. T. Lucreti Cari de Rerum Natura Libri Sex, Revisione del Testo, Commento e Studi introduttivi di Carlo Guissani: Turin, Loescher (1923), Volume Terzo, note on iv, 1050: . . . "si sente ruggire il leone ferito, e vien subito in mente la notizia di Svetonio, come Lucrezio amatorio poculo impazzisse, e si uccidesse."

³⁹ v, 1013.

⁴⁰ I, 96.

⁴¹ III, 894.

⁴² II, 355, 604 f.

⁴³ II, 55.

⁴⁴ Cf., e.g., I, 102 f.

⁴⁵ Note that Lucretius, despite his intense desire to win over Memmius to the cause, does not expect him, a Roman, to forget politics; in fact the poet himself cannot. I, 41-43.

⁴⁶ Sellar, *op. cit.*, 363.

We must remember that Lucretius addressed a very different audience from that of Epicurus and for a different purpose.⁴⁷ A priori it has always been hard to believe that the Epicureanism designed to fit the social and political spirit of Athens in the days of Epicurus could without change fit the totally different circumstances of the last period of republican Rome, or that a Lucretius could agree with an Epicurus, for no two men could be more unlike in temperament. Lucretius' love for his master is too clearly expressed to be questioned, but I do question whether this ardent poet's Promethean delineation of Epicurus is very like the timid humanitarian of Gargettus.

It is quite possible that at some time after the death of Epicurus the prohibition of love and marriage came to be held by some Epicureans, or even by the *καθηγεμόνες*. This question I have not examined,⁴⁸ but I recognize that this fact might, if established, explain why students of Epicureanism have insisted that Epicurus, too, prohibited marriage. If, however, we grant that later Epicureans opposed marriage, then the idea that Epicurean dogma never changed must be given up along with the statement that Epicurus was the only source of Lucretius.

It has been my purpose to show that (1) Epicurus did in all probability not oppose love and marriage, but that (2) Lucretius did; and to draw from these facts the conclusions that (a) Lucretius did not always follow Epicurus in matters of faith and morals and that (b) to this extent at least Epicurean dogma was not static.

⁴⁷ Ivo Bruns, *Lucret-Studien*: Freiburg (1884), 11.

⁴⁸ A superficial examination of the passages from writers after the time of Epicurus which Usener cites as bearing upon the point under discussion leaves me with the impression that it might be difficult to settle the question conclusively.

TO ALL PROFESSORS AND TEACHERS OF LATIN

By MILDRED DEAN
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There is a road out of the confusion and discouragement that reign in our minds as we face our Latin classes. We have heard the methods of today discussed, and they seem to us to outrage common sense and the experience of the race; we have clung to our old ways of doing things, and find our classes giving less response to our efforts year by year. But there is a solution; with patience, careful thought, and optimistic determination we can reach it!

The basis of teaching must rest on the most fundamental belief of our day and generation. To look at this, we must pass beyond that clattering world of educators who so often say such annoying things in such insulting ways; we must pass beyond the surface manifestations of the really thoughtful magazines like the *Saturday Review of Literature* and the *Atlantic Monthly*; and we must penetrate to what is the scientific conception of life today. For it is out of that scientific conception of man in the universe that has come the force that is reorganizing art, human values, social adjustments, AND education.

We as individuals are only bags of glands and cells, responding to the spur thrusts of our world with varying reactions. Disintegration threatens us. In fact, unless we are consciously aiming at some achievement, gathering our energies together to get some definite end accomplished, we are hourly disintegrating. Death does not now mean merely the cessation of heart beat, breathing, and the other physiological functions. Sliding down the scale of life is far easier and more usual than assembling our powers for repeated and determined efforts. One is always only in the phase of becoming a human being. Something that interests us "inte-

grates" us, lines us up as iron filings are lined up on a copper tray when the electric current passes through. The power of a dynamic idea is the electric current for some of us; but that same dynamic idea leaves another one of us untouched, unelectrified, unintegrated.

We are each of us five hundred million billion cells, according to Dr. W. A. White, who is the leading student of the country in the field of the growth and health of the nervous system. There is no danger that any one of us may be the replica of another; even identical twins are distinct from each other in some of their billions of cells. But out of that welter of protoplasm we have to create our own unity, our own personality—and the only way it is done is by purposes arising in the interior that work themselves into action. That is what educators are trying to tell us when they say, "Interest dominates the situation." When you create a real uprising of purposeful energy, then you are helping human beings to fulfil themselves, to create themselves, to achieve humanity.

But why should a philosophy like this affect our teaching? First of all, because it has changed all the previous training of the children who come to us. Unless we can fit our course to their new habits and attitudes, our teaching is merely beating the air.

The students of mental health are the people who are dictating the ways of putting this idea of man into the practical working of the classroom. "The science of mental hygiene is undertaking a new and higher form of human engineering. Its tenets are rooted in incontrovertibly secure psychological foundations. Its purposes are to help people to realize the largest possible measure of returns at every level upon the investment of their personalities in the game of life. Its faith is that by wise guidance much of the unhappiness, discord, and ineffectiveness can be subtracted from the totality of human experience, and that life for every individual can be made inestimably more intriguing and more essentially satisfying."¹

Let us put this more practically, though perhaps more prosaically. If a vigorous personality is to develop in the child and

¹ Lawrence Augustus Averill, "Mental Hygiene, a New Evangel," in *School and Society* (1935), 127.

persist through a cheerful and useful life until old age, there are certain qualities that must be cultivated in the human being from his earliest years. The first of these is courage. He must be brave to meet life, eager for it with a joyous welcoming spirit for all its experiences and responsibilities. He must find that he can meet them successfully, or at least that he can meet most of them successfully, that he is a specialist admired for some ability by his fellows, allowed his chance to hold for a moment the center of all attention. He must enjoy his fellow-mortals and find out how to be agreeable to them. More important still, he must learn how to work with them, helping when he can, accepting help simply and gratefully when he needs it. To these habits and attitudes the school can help the child.

The second necessity for the mental health of the child is security, that sense that he has a place in the world that belongs to him, that he will not be passed over and ignored. Here the home is the most important element, and one, alas, that often fails the child. But even with the home at its worst, the child should be able to find in school a safe harbor for work and play and growth.

Thus we see that there are many respects in which the old-fashioned classroom must be changed, and that there are many new ideas to be incorporated into our new management of our work. Our classroom must be a place with plenty of chances to do interesting things with the language and do them successfully, and plenty of confidence that we can meet the new problems that arise. A cheerful world it will be with many curious sights to inspire questions, and many pictures to help us contrast ancient life with our own.

Now in the midst of all this that is so new and strange, and seems so unrelated to the teaching of Latin, what steps can we take to keep our subject in the curriculum? The stiffest thinking we have ever done, and the promptest acting of which we are capable, are both necessary. But I am certain that Latin teachers will meet the crisis, once they really understand the situation.

Let us put the emergency measures as practically as possible. We must remember that the children in our lowest classes have probably never had any lessons in grammar. We must then begin

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with tiny sentences in Latin, preferably about a picture, and discover meanings with the pupils, and afterward have them note differences in endings. They must enjoy learning that Latin is really far clearer than English, since *Puellam parvam serva amat* leaves us in no doubt, while we cannot make a sentence out of "loves," "slave," "little girl" in our own language, unless somebody who knows the facts arranges the words for us. But this applies only to the first day or two; what can we say of later semesters? We must meet the new constructions in reading and understand them before we learn them. We must memorize only what will help us understand meanings more quickly. One example will serve to illustrate. When pupils are learning different uses of the ablative, we shall find that time expressions are never translated promptly from Latin till the rule for the three kinds of time has been memorized. The children after a little experience in reading will realize that they need that rule for a working tool. But on the other hand, there is no need to memorize the rule for agent. A general statement early in the course that when people are put in ablative, we must dignify them with a preposition, helps to fix the idea. Later on, they may use an acrostic, PA, standing for Place and Agent, which will afford one of the jesting catchwords that help to remind the pupils—"Ask PA whether to use a preposition."

"Why not have them memorize as we always have?" They have been taught that "learning" is understanding something that makes you act differently from the way you did before. They have been taught that memorizing is not learning, that you should observe a principle, being careful that you understand it thoroughly, and then act it until you will always follow that course. Thus we see removed from our hands the type of work upon which we used to rely, perhaps too entirely. Our policy must be reading the language, talking it over, writing for practice on new points, but always with the meaning in Latin and the corresponding meaning in English as the predominant interest.

The Caesar, Cicero, and Vergil years must make their work center on sight translation. New things that are to be learned should be met first in passages done in class with the teacher. Writing Latin should be used only to help the understanding of construc-

tions that would not otherwise become quickly available. The whole tone of the class becomes experimental. Not "What can you recite from memory?" but "What can you do with this language?" becomes our test. Not "What can you write down of forms, rules, and constructions?" but "What can you find out from some Latin?" and "What can you express in Latin?"

Can the Latin teacher change his habits? All pouncing upon an offender must be stopped, all reproaches for things not done, all sarcasms and pointed silences, all the machinery by which our teachers used to make us feel that we had not worked hard enough. We must be moved by a spirit of optimistic determination to get into this new business with our pupils, and gain the solid satisfaction of knowing, because we have met, understood, and practiced till we have conquered whatever new came up day by day. Friendly working together and living together must be our aim.

This change in our attitude is by far the most difficult part of the whole problem. Instead of "hearing a recitation," we must focus our attention on the next day's assignment, so that what is to be done that night is clear, within the child's reach, and something that he recognizes as a good and practical thing to be working on. Checking up next day to see that he did it is just as necessary as it ever was, but our ingenuity must be called in to make the check-up as quick and as thorough as possible, some thumbnail test or some series of completions that can be corrected as rapidly as the teacher can lift one paper from another.

Planning the class program is, of course, an imperatively necessary part of the work. In fact, this new type of Latin class demands the utmost of the teacher. The old-fashioned period where the teacher listened to the children's previous work and corrected it, must vanish; the teacher who still clings to that type of "recitation" should note carefully the number of pupils who drop out of her classes, and should pay heed to the anxious questions of others after class, "I do not know what we are doing! What does it mean?"²

Education is not medicine to be swallowed every day, the more disagreeable the dose the better. It is not a series of exercises to be

² She should also read thoughtfully the article of J. W. Wrightstone in *School and Society* of Aug. 31, 1935, "An Appraisal of the Newer Methods of Teaching Latin."

memorized mechanically day by day, while a busy brain is elsewhere, that some remote good may arrive at the end, mysteriously. It is not a saddle strapped upon a young prancer by hard-working teachers. We find parents who believe these things and urge us to "drill" the children. But if we conscientiously try to grasp this underlying belief of our day, and twine it into the warp and weft of our thinking (both religious and secular), we can help the children see that their education consists only of what they understand and consciously reach out after. Our part is to make plain to them how Latin crops out in their daily life, how interesting are its survivals in our words and ideas today, how solid a part it is of a real education.

We need to invent ways to have the children reach for things to learn—extra credits to be awarded for original sentences and for additional reading in Latin, a contour map of Rome to be awarded to anybody who can name five spots on it, an outline map of Europe for naming ten important places, both maps, of course, to be labeled further for extra credit and kept handy for future thought. But most of all we need the help of our most distinguished scholars. We need every phase of classical study expressed in charts or graphs or diagrams or in some kind of pictorial representation. A life insurance company has issued an interesting series of pictures, "Man's Fight against Disease"; but the part that portrays the contribution of Greece and Rome is not an adequate representation of what those nations gave to medical science. Our classical specialist on the history of medicine must correct and enlarge this series for us. We should include all the magic of archaeology and art in pictorial summaries that will make simple and vivid ideas that are now so complicated to grasp. An example might be a series of four pictures of statues, one archaic, one Hellenic, one Hellenistic, and one archaistic. Anyone who has once seen four typical statues put side by side will always understand why critics can date a new find. From archaeology we need charts representing stages of pottery, for instance. But what has all this to do with the study of Latin? Everything; for it lifts the pupils' thoughts for an instant to the vista of the classics in civilization and supplies them with the motive for the sturdy persistence

necessary for the pursuit of a real education. Easy we can never make this road; inspiring and desirable it is, and we must show it so.

Many of us have been clinging to the wreck of our past methods in the hope that "the pendulum's swing" would bring back the day of memorize-recite. Let us cease to follow that wraith. Let us rather study thoughtfully the beliefs of our generation and strive earnestly to adjust ourselves to them. In the cities where Latin is introduced into the eighth grade and the pupils have that additional year in which to orient themselves in the new world of grammar and the sentence, we are able to follow the course of study laid down in the Classical Investigation Report with conspicuous success. The College Entrance Examination Board has now removed the last stumblingblock by framing all three comprehensive examinations on the wise theory that the real test is power over the language, shown by translation from Latin, answering questions about the meaning of Latin paragraphs, and writing Latin. The task of readjusting our class practices demands coöperation. Our scholars must supply us with the visual aids that will make our pupils want to ask questions and ponder over the new ideas opened to them. Our teachers must devise ways by which a happy working together in class will lead to study that is ever more ambitious and more satisfying. The Latin language is too valuable an asset in education for us to stay inactive while it can be saved. But the Latin language does not come in solid blocks of declensions and conjugations and rules; it lives in pithy sentiments and in brilliantly clear narrative. Never did our country need it so much as now. Let us see with Horace "Quid virtus et quid patientia possit."

REFLECTIONS OF PERSONAL EXPERIENCE IN CICERO'S ETHICAL DOCTRINE

By A. PELZER WAGENER
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Commonly expressed opinion, even though frequently refuted,¹ has discredited Cicero's originality as a philosophical thinker. His importance as a transmitter of Greek philosophy in its later phases and as a molder of Christian philosophical and ethical thought is granted.² He himself claims to have been a constant student of the Greek philosophers and to be an interpreter of their teachings to his contemporaries.³

It may be necessary, therefore, to rate as second-hand the doctrines that Cicero presents to his readers and to concede that the ethical principles that he expounds may often be worn sayings of the schools; but it would be impossible to hold that Cicero did not subscribe to the validity of those precepts which he represents himself as advocating.⁴ When we remember that his philosophical writings date from the last eleven years of his life, and most of them from the last three, of a life filled with great experiences, it should be axiomatic that these experiences would lend reality to the principles laid down by Cicero the philosopher for the guidance of his fellow-citizens. If, as Cicero himself tells us, his speeches were crowded with the maxims of philosophy,⁵ if, in addition, we

¹ Cf. James S. Reid, *M. Tulli Ciceronis Academica*: London, Macmillan & Co. (1885), 6, 9, and notes.

² Cf. John C. Rolfe, *Cicero and His Influence*: New York, Longmans, Green and Co. (1928), 115-119, 126 f., 143-145, 152-155.

³ *Fin.* 1, 2, 6; 4, 10; E. G. Sihler, *Cicero of Arpinum*: New Haven, Yale University Press (1914), 369.

⁴ Cf. Torsten Petersson, *Cicero: a Biography*: Berkeley, University of California Press (1920), 564.

⁵ *N.D.* 1, 3, 6.

discover from even a casual reading that he constantly uses as *exempla* men and events from Roman history, both contemporary and of past generations, to make personal the interest of his readers;⁶ how could he have failed to draw from his own life a setting for the precepts of Greek philosophy that he desired to transmit to the Romans of his generation?⁷

It is not my intention to make a complete analysis of Cicero's philosophical works and to project these upon the background of his life in order to prove in minute detail the relationship of the latter as motivation for the former. My desire is rather to consider briefly certain of the outstanding experiences of Cicero's life, to note his reactions thereto as he himself describes them, and to understand the effect that such experiences must have had in molding his reflective thinking upon ethical principles and rules of conduct. Through such a correlated approach to the reading of the philosophical works, these should gain a more vitalized significance.

Conflicts between pretended purpose and underlying fact are easily found by one reviewing Cicero's ostensible and published motives and those which actually dominated his actions. They have been pointed out from time immemorial.⁸ What a striking contrast to his philosophy of duty is afforded by his attitude toward his own exile and the sufferings entailed by it. In the fourth Catilinarian he had professed his readiness to endure with a brave heart every torment that fate might have in store for him, provided that by so doing he might insure the safety of the city and its people.⁹ Constantly he pronounces a reasoned and enduring steadfastness to be the supreme virtue.¹⁰ To repeat, what a contrast to statements such as these is afforded by his unrestrained laments when the suffering actually came in the form of exile.¹¹ Yet, per-

⁶ *Fin.* II, 16, 54-17, 55; 19, 60 f., Sihler, *op. cit.*, 339.

⁷ Cf. Sihler, *op. cit.*, 369, 375, 386, 408.

⁸ Cf. Edith Hamilton, *The Roman Way*: New York, W.W. Norton and Co. (1933), 83-86; and references on page 277; Rolfe, *op. cit.*, 3-15, 111.

⁹ *Cat.* IV, 1, 2. Cf. also 2, 3; 10, 20.

¹⁰ *Parad.* III, 1, 2; *Off.* II, 10, 37; 11, 38. "Beyond all eruditional concern of our own, we note that Cicero considered such ethical propositions as these to be *eminently true* (*verissima*)."
Sihler, *op. cit.*, 339.

¹¹ *Q. Fr.* I, 3, 5 f.; *Att.* III, 5; 8, 4; *Fam.* XIV, 1; 4, 3.

haps, Cicero was thinking of this very time and of his own weakness when in the *de Officiis* he glorified the fidelity to purpose that would lead to a willing acceptance of financial ruin, or even of death at the call of duty.¹² Nor does he exempt personal renown from such surrender, though the impairment of this is often unendurable to a man of spirit.¹³ To him loss of high place in the state and banishment from Rome constituted a severer blow than death. From exile he writes to Terentia and to Atticus, regretting that he had not chosen death rather than a life filled with regret for the loss of his position of honor.¹⁴ It had been his pride to boast, "cedant arma togae, concedat laurea laudi,"¹⁵ and to have proved by saving the state from Catiline that bravery in civil life was not a whit inferior to that on the battlefield.¹⁶

In Cicero's exile Clodius got his revenge and Caesar removed an obstacle in the way of the success of his political ambitions.¹⁷ When Cicero remembered the manner in which his own ruin had been brought about, he might well reflect upon the transcendent injustice of a wrong done through a calculated perversion of law.¹⁸ Caesar's ambition, he tells us, led to a disregard of both divine and human law.¹⁹ Yet here again we may assume a skeptical attitude toward the sincerity of Cicero's enunciation of ethical principles, when we think of the many instances of his own time-serving and self-seeking tactics.²⁰ We may even find an implied defense of such

¹² *Off.* I, 23, 81; 25, 86.

¹³ *Off.* I, 24, 84.

¹⁴ *Fam.* XIV, 4, 5; *Att.* III, 10, 2. For his realization of the importance of residence in Rome if he wished to maintain political prestige, cf. *Planc.* 64-66; *Att.* V, 2, 3; *Fam.* II, 7, 4.

¹⁵ *de Consulatu Suo. Frag. Inc.* 8 (ed. C. F. W. Mueller, IV, 3, p. 401).

¹⁶ *Off.* I, 22, 78. In judging of Cicero's consistency, equal account must be taken of his support of Milo for the consulship (*Fam.* II, 6); his defense of Milo (cf. Sihler, *op. cit.*, 262 and quoted opinion of Asconius); his refusal to relax his opposition to Caesar (*Att.* IX, 18); his loyalty to Pompey (*Att.* VIII, 3; 11, c; IX, 7, a; b; *Fam.* VI, 6, 6); his death (Plutarch, *Cicero*, 48); and the many other times when he proved himself to be a man of conviction and a fearless patriot.

¹⁷ Cf. Sihler, *op. cit.*, 182-183; 206; *Att.* II, 18, 3; 19, 1, 4; 20, 2; 21, 6; *Sest.* 39.

¹⁸ *Dom.* 34-40; *Mil.* 36-37; *Pis.* 30; *Att.* IV, 3, 1-4; *Off.* I, 8, 27; 10, 33.

¹⁹ *Off.* I, 8, 26.

²⁰ Cf. his actions as judge in the trial of Gaius Licienus Macer. *Att.* I, 4, 2; Sihler, *op. cit.*, 104. See also his cultivation of Appius Claudius, older brother of Clodius (*Fam.* III, 11), as contrasted with his real opinion of the actions of the man (*Fam.* III, 7; *Att.* V, 16; 17); his attitude toward the demands of the *equites* (*Att.* I, 17, 9-11); his attitude

actions in the principle enunciated that needless exposure to danger is folly and that a promise, the fulfillment of which is more harmful to the maker than beneficial to the recipient, need not be kept; in fact, that "circumstances alter cases."²¹

Living at a time when the established constitutional forms of government were yielding to the assaults of leaders animated by personal ambition and willing to gratify this by any means,²² Cicero was able to observe in operation the passion for personal aggrandizement which motivated these men and the effect upon the individual and social moral structure in causing hatred, civil strife, mental and spiritual unrest.²³ As an outstanding example he cites Crassus, who stated openly that no man could be considered rich unless he were able to support an army from his private means.²⁴ In his youth a deep impression was made upon him by Marius and Sulla, men whose splendid achievements for the state were nullified by their tyrannical injustice and their murderous unconcern for human life.²⁵ Their system of proscription involved not only frightful cruelty but confiscation of property, which violated the rights of private ownership and gave the chance to satisfy private greed under the guise of political expediency.²⁶ Cicero had a personal taste of this in the confiscation of his property at the time of his banishment, in the destruction of his home on the Palatine, and in the riots when he was rebuilding it.²⁷ In

toward agrarian legislation (*Att.* i, 19, 4); the motives for his speech *Pro Lege Maniliana*; his defense of Lucius Valerius Flaccus (*Oratio pro L. Flacco*).

²¹ Cf. *Off.* i, 10, 31 f.; 24, 83; *Fam.* i, 9, 21; Petersson, *op. cit.*, 577. This should be contrasted with his references to those who for their own security abandoned him to exile. *Red. Quir.* 13; *Red. in Sen.* 10-18.

²² Cf. the riots of Clodius (*Att.* iv, 3, 1-4); the death of Clodius (*Mil.* 24-29); bargaining for office (*Fam.* i, 2, 3). Professor Sihler points out the power which Cicero had to fix his mind on general truths. Cf. E.G. Sihler, "Θετικώτεροι," *Am. Jour. Phil.*, xxiii (1902), 293.

²³ *Fin.* i, 13, 44.

²⁴ *Parad.* vi, 1, 45-2, 48. Cf. also *Parad.* iv (addressed to Clodius); v, 2, 36; 39; *Off.* i, 20, 68; ii, 17, 58; 20, 69; 71.

²⁵ *Fam.* ii, 16, 6; *N.D.* iii, 32, 80; *de Or.* iii, 2, 7-4, 13. Cf. Sihler, *op. cit.*, 17 f.; 40-42.

²⁶ Cf. references in note 25 and *Cat.* iii, 24; *Q. Fr. Pet. Cons.* 10; *Clu.* 25; Sihler, *op. cit.*, 111.

²⁷ *Att.* iv, 3, 2 f., *Q. Fr.* ii, 1, 2; *Fam.* xiv, 2, 3; an echo of his experience in *Leg.* ii, 18, 45. Cf. Kevin Guinagh, "Cicero's Recovery of His Palatine Site," *Class. Wk.*, xxvi (1933), 148-150.

a variety of passages he sums up the ethical principles involved—the assurance to all alike of the enjoyment of the common benefits of nature, the sanctity of private property, the preservation of the fatherland inviolate, universal safety, restraint from exploiting public office and private influence.²⁸ Apart from such injustice, the proscription, with its *interdictio ignis et aquae*, violated from the standpoint of humanity that *sancta societas* which, as the Stoic ideal of brotherhood, so strongly appealed to Cicero. He grieved to see how respect for fellow-man was forgotten when lust for power, for office, and for glory led to the inevitable struggle for these.²⁹

More deeply ethical than respect for the lives of fellow-citizens was the concept of human brotherhood which dictated mercy even to one's enemies. In the forgiving and generous treatment accorded by Caesar to the Pompeians who submitted and to Cicero himself Cicero was able to witness the practical application of some of his finest precepts. He could point to it as proof that *placabilitas* and *clementia* rather than cruelty and revenge constitute the glory of a brave and great-hearted man.³⁰

Within the category of corrupt political expedients belonged also, in Cicero's opinion, agrarian legislation, the favorite device of aspirants to popular favor. In at least two letters to Atticus he refers with serious misgivings to Caesar's agrarian law of 59 B.C.³¹ Generosity he recognized as a noble quality. But the beneficence that leads to the illegal seizure of property from one person in order to bestow it upon others he clearly saw to be a form of heedless indifference to justice or of display and gratification of vanity rather than true generosity. "We must see to it, therefore, that we practice a generosity that helps friends yet harms no one."³²

The conflict between Caesar's plan of becoming the master of

²⁸ *Off.* I, 7, 20; 24; 16, 51; 17, 57; 19, 62; II, 9, 33; 22, 77; 79; III, 5, 21; 23; 10, 42.

²⁹ Cf. *Fin.* IV, 2, 4; V, 23, 65; *Off.* I, 8, 26; *Am.* 20; *N.D.* I, 2, 4; *Rep.* I, 32, 49; *Verr.*, *Act. Sec.* I, 24, 62-28, 72.

³⁰ Cf. *Off.* I, 11, 35; 24, 82; 25, 88; 28, 99.

³¹ *Att.* II, 16 and 17. Cf. also *Att.* II, 3, 3. Note his opposition to the law of Rullus, *Agr.* II, 9 f.; 28 f.; 75; *Pis.* 4.

³² *Off.* I, 14, 43. Cf. also *Off.* I, 14, 42; 44; 17, 57; II, 15, 54-16, 55; 19, 68; 24, 85. For Cicero's own love of luxury, cf. *Att.* I, 8; *Q. Fr.* III, 1, 1-6.

the Roman world and Cicero's ideal of constitutional government dominated the latter's political thinking during the most active years of his public life. In the career of Caesar, whose character he studied deeply,³³ he could observe the conflict of ethical principles as regulators of conduct with the practical unfolding of an ambitious and dominating personality.³⁴ It was a disturbing paradox that desire for power, in itself a noble instinct of a glorious soul, should lead to casting aside for its gratification the spirit of fairness essential to justice.³⁵ In direct conflict with the doctrine of immediate personal expediency which Cicero felt to be guiding Catiline, Clodius, and even Caesar, stood his own fundamental tenet of love for the state and for justice.³⁶ What a record of achievement in behalf of the state might have been made by these men, endowed with their talents for leadership!³⁷ Of himself he could say (*Parad.* II, 17):

Nemo potest non beatissimus esse, qui est totus aptus ex sese, quique in se uno sua ponit omnia. . . . Mihi vero quicquid acciderit in tam ingrata civitate, ne recusanti quidem evenerit, non modo non repugnanti. Quid enim ego laboravi aut quid egi, aut in quo evigilarunt curae et cogitationes meae, siquidem nihil peperi tale, nihil consecutus sum, ut eo statu essem, quem neque fortunae temeritas neque inimicorum labefactaret iniuria?

To the truth of his claim not only Rome, but the world might testify.³⁸

On the other hand, how many Romans, recognizing loyalty to self alone, had by their careers both wrecked the democratic institutions of Rome and in the end brought themselves down in headlong ruin.³⁹ What could he say, too, of those members of the senate and of the aristocracy, even of Pompey himself, who for political expediency had abandoned him to exile? Though they had actually inflicted no injury, they had been guilty of the op-

³³ *Prov. Cons.* 29; 33-35; 40-42; *A.H.* VIII, 9, 1; 13, 1.

³⁴ *Off.* I, 8, 26. Yet cf. *Q. Fr.* III, 1, 17 f.; *Prov. Cons.* 23.

³⁵ Cf. *Off.* I, 19, 64. Note the character of Catiline and see A. P. Wagener, "Aiming Weapons at the Face," *Class. Phil.* XXIV (1929), 297-299.

³⁶ Cf. *Prov. Cons.* 23, and see Rolfe, *op. cit.*, 3 f.

³⁷ Cf. *Off.* I, 41, 149; III, 5, 25; *Fin.* I, 7, 24.

³⁸ Cf. *Fam.* V, 7, 3.

³⁹ E.g., Cethegus, Lentulus, and the other leaders of the Catilinarian conspiracy. Cf. *Parad.* V, 3, 40.

posite type of injustice, the failure to defend from injury. "Not those who do a wrong but those who defend from wrong are to be considered brave and great-souled."⁴⁰ In domestic experiences Cicero was forced to face the same treason on the part of his brother Quintus and the latter's son.⁴¹ It would, therefore, be with deep personal feeling that he could point out that justice in the performance of duty, respect for law, and the protection of citizens are the highest functions that fall to the lot of anyone; that it is essential that those who as public officials rule over their fellow-citizens have the type of mind and soul that enables them to be masters of their own passions as well and to see clearly the path of truth in the light of reason.⁴²

Caesar's death proved how useless in the end for a safe and happy life were unlimited power, allies procured by favors, and fear instilled into enemies. "Fear is indeed a poor guarantor of length of life, while good will is a faithful guardian even to eternity."⁴³ To Cicero himself the course of patriotism, honor, and justice had brought, as he felt, the success and position that he coveted. Such a philosophy of life had been vindicated by the support of all classes given him against Catiline, by the ovation that he had received upon his return from exile, and by the acclaim with which he was greeted by the provincials wherever his official circuit as governor of Cilicia took him.⁴⁴ On the other hand, his cowardly yielding to Clodius and his failure to stand by his principles in Rome had resulted in anguish of soul worse than death. "No gain can be so great as to lead one to cast aside the glory of justice in the belief that what is base can ever be useful. For this very belief is in itself ruinous."⁴⁵

⁴⁰ *Off.* I, 19, 65. Cf. also *Off.* I, 9, 28; *Att.* III, 8, 4; 13, 2; *Fam.* I, 9, 5-7; *Pis.* 23 f.; 29 f.; *Sest.* 39-41; *Red. in Sen.* 9 f.

⁴¹ *Att.* x, 11, 3; xi, 8, 2; 9, 2; 10, 1; 12, 1; xiii, 37, 2; *Off.* I, 13, 41.

⁴² *Off.* II, 19, 65; *Parad.* v, 1, 33. Cf. also *Off.* I, 4, 13; 28, 101; 29, 102 f.; 34, 124; II, 9, 33; 19, 66; 20, 71; 21, 75; 23, 83; *Rep.* v, 1, 2; 4, 6; *Leg.* I, 18, 48-52; *Fam.* I, 5, 16; and contrast with the avowed platform of Catiline.

⁴³ *Off.* II, 7, 23. Cf. also Catiline, the professed champion of the poor, *Mur.* 50.

⁴⁴ Cf. *Cat.* IV, 14-17; *Att.* IV, 1, 4 f.; V, 16, 3; 17; 21, 6-9; VI, 2; VII, 1, 6; *Fam.* XV, 4. Note also *Att.* VII, 1, 6.

⁴⁵ *Off.* III, 12, 49; 20, 82. Cf. also *Off.* I, 25, 85; II, 7, 23 f.; III, 6, 26; 8, 35 f.; 21, 82 f.; 22, 87; 28, 101; *Att.* III, 15, 7; *Fam.* XIV, 1, 1 f., and note his experiences in connection with the trial of Verres.

Cicero must have found in the story of his own rise from equestrian birth in a small town to the Roman consulship an epitome of the practical working out of many principles of conduct which he later embodied in the form of philosophical maxims. In the first place, he realized that in ambition lay a noble incentive to achievement.⁴⁶ For those possessing a long family tradition emulation of ancestors who had won distinction might serve as a spur to effort. Such, however, as were sprung from lowly ancestry, whose boyhood had been spent in obscurity, should from early youth set before themselves an objective of their own choosing, upon the realization of which all the power coming from talent and training should be concentrated.⁴⁷ Since the ways to glory are diverse, the path to follow should be determined by natural ability and inclination, as in his own selection of the law and oratory. When the choice has been made, such an ultimate goal must be set as natural ability makes possible of attainment.⁴⁸ Solid preparation for life work and steadfastness of purpose in carrying on Cicero knew to be essential for achieving position and power.⁴⁹ The ambitious scheme of Catiline was not the only one that the last century of the Republic saw come into being without a sound foundation of unselfish purpose and soon pass away.⁵⁰ It is not the glory of the moment but the realization of personal character that constitutes life's true *summum bonum*.⁵¹

Cicero had early decided that the development of the mind would bring the most lasting satisfaction and the most enduring glory. When he had determined upon a rhetorical and literary career, this *disciplina* engaged his energies unswervingly.⁵² For "in every undertaking diligent preparation must be made before

⁴⁶ Cf. *Arch.* 29 f.; *Pis.* 2; *Planc.* 67; *Q. Cic.*, *Pet. Cons.* 13; *Fam.* I, 7, 8 f.

⁴⁷ *Off.* I, 32, 116 f.; II, 13, 45.

⁴⁸ Cf. *Off.* I, 31, 114; 21, 72; 31, 110 f.; II, 13, 45-14, 49.

⁴⁹ Cf. *Off.* I, 33, 120; II, 12, 43.

⁵⁰ Cf. the ruin brought upon Pompey by indecision and lack of determination. *Att.* VII, 20; *Fam.* VII, 3; *Phil.* II, 39. ⁵¹ *Fin.* V, 15, 43 f.

⁵² Cf. *Att.* II, 1, 2; *Brül.* 317-321. Sibler (*op. cit.*, 32) points out that "many things in the passages of *de Oratore* which are put into the mouth of the orator Crassus must really be understood as autobiographical of Cicero himself and describing in a way his own making." Cf., e.g., I, 154. Note too his persistent efforts to win public notice. *Planc.* 66.

you enter upon it."⁵³ Toward the attainment of mastery of style he labored in the studies of his youth. He sounded the praises of literature. He recognized the contribution made by literature to the fame of the great. He coveted the services of literature in perpetuating his own achievements. In his grief for Tullia he turned for comfort to his books and his writing.⁵⁴ It is, therefore, with authority that he can express the judgment that all alike are attracted by a desire for intellectual excellence and that "the virtue that we look for in a lofty and distinguished spirit is produced by strength of mind, not of body."⁵⁵ Yet Cicero's pursuit of study and literary production did not prevent him from serving the state in practical ways. Thus he proved that the useful and the contemplative could complement each other in the perfect life. He condemned the contrary attitude, which produced a one-sided development. "*Virtutis enim laus omnis in actione consistit.*"⁵⁶

It would be a commonplace to point out that the age of Cicero was preeminently one that showed the dangers inherent in greatness. Caesar's death has already been alluded to. We may recall Cicero's own end.

Ingenio manus est et cervix caesa, nec umquam
sanguine causidici maduerunt rostra pusilli.
"o fortunatam natam me consule Romam!"
Antoni gladios potuit contemnere si sic
omnia dixisset.⁵⁷

The Epicurean doctrine of aloofness from political strife and of indifference to the obligation to serve the state might be for an Atticus the solution of the problem of existence. It did not suit Cicero's character. He could praise peaceful country life as a relief from political or personal worries. But when Tullia died, his forced withdrawal from affairs of state intensified his sufferings.⁵⁸ It was in keeping with both experience and character for Cicero to preach

⁵³ *Off.* I, 21, 73. Cf. also *Off.* I, 6, 18; 23, 81; 33, 119 f.

⁵⁴ Cf. note 52, above; *Arch.* 12-16; 19-22; *Fam.* v, 12; *Att.* xii, 14, 3; 15; Reid, *op. cit.*, 6 f.; 9; Petersson, *op. cit.*, 563.

⁵⁵ *Off.* I, 23, 79; 6, 18.

⁵⁶ *Off.* I, 6, 19. Cf. also *Arch.* 12 f.; *Fin.* I, 1, 2 f.; *Sest.* 97.

⁵⁷ *Juv.* X, 120-124.

⁵⁸ Cf. *passim* *Att.* I, 17, 5; xii, 9; 14, 3; 15; 28, 2; *Fam.* iv, 6, 2; *Leg.* II, 1, 3.

a doctrine not of indifference and inactivity but of reasoned moderation. He had never, he tells us, considered wealth, palaces, power, and varied pleasures as blessings to be striven for. Indeed, those who have such possessions are not only harassed by desire to increase them but tormented by fear of losing them.⁵⁹ Just as perfection in a speech, he explains, comes from symmetry of the parts, and beauty of tone in a musical instrument from the harmonious blending of its notes, so in developing the constant life it should be our care to exclude discordant elements.⁶⁰

The rule of moderation applies to all phases and activities of life. Ambition for public office should be kept within reasonable limits, while it should be our pleasure to live on terms of comity with our fellow-men, neither struggling for undue excellence nor accepting inferiority.⁶¹ Dress and behavior⁶² and the house in which we live⁶³ should conform to our station in life and should be designed to lend it an appropriate dignity, not to create an artificial one. In speech there should be manifested no excess of passion but a spirit of respect and concern for the hearer, to the end that dignity may be preserved and violence suppressed even in disputes that arise with the most bitter opponents.⁶⁴ Finally we should cultivate a quality of soul that will lead to contempt for the favor of the rabble, to indifference toward fictitious glory, and to the performance of duty for the sake of honor alone.⁶⁵ Cicero claimed for himself, as has been noted already, this attitude toward public service and private life.⁶⁶

Enough has now been presented to show how a rich and significant fund of experiences applied the vital spark to Cicero's re-

⁵⁹ *Parad.* I, 1, 6.

⁶⁰ *Off.* I, 40, 144 f. Cf. also *Off.* I, 20, 69; 26, 90.

⁶¹ *Off.* I, 25, 87; 34, 124; 39, 141.

⁶² *Off.* I, 35, 129; 36, 130. Contrast this with the habits of life of a Clodius and an Antony. *Cael.* 33-35; *Phil.* II, 58-62.

⁶³ *Off.* I, 39, 139 f. Cicero's own villas befitted his position in public life and his tastes. *Fam.* v, 6, 2; *Q. Fr.* III, 1, 1-5; Sihler, *op. cit.*, 175.

⁶⁴ Cf. *Off.* I, 38, 136 f. Contrast with Cicero's own invectives in his speech, *Red. in Sen.* 10 f. Yet compare the same speech, section 23; *Red. Quir.* 20-23; *Q. Fr.* I, 2, 5-7.

⁶⁵ Cf. *Off.* I, 19, 65; 20, 67; *Fam.* xv, 4, 13.

⁶⁶ Cf. *Cat.* IV, 1, 1-3; *Sest.* 38; *Phil.* II, 118 f. In the person of Cato Uticensis the generation saw its most perfect exemplification of the operation of such Stoic principles. Cf. Sihler, *op. cit.*, 188, 193, 341.

flections upon the philosophy of conduct. He opened up to his contemporaries, to be sure, the mine of Greek philosophy,⁶⁷ but it is equally true that his work furnished consolation amid the anxieties of later years and, in part, justification for the ethics of his life. When thus translated into lessons for establishing philosophical truths, even the lesser experiences of a lifetime must have assumed for him a deep significance.⁶⁸

We may test the theories of friendship set forth in the *Laelius, de Amicitia* by recalling the ties that bound him to Atticus, to Servius Sulpicius Rufus, to Tiro, and to others, and his ready intercession with Caesar to secure pardons for friends among the former adherents of Pompey.⁶⁹ Cicero pronounces affection between men endowed alike with noble qualities of soul to be the strongest and finest of human ties. It is an enduring union based upon mutual respect and love, preferable to all other blessings of life. Yet, even so, it must yield to the demands of duty.⁷⁰ We may remind ourselves of the sorrow caused by the disloyalty of Quintus Cicero toward the end of the lives of both brothers and realize the justice of the reflection that affection is indeed shown by services rendered, but far more by steadfast loyalty which abides as proof that such affection was not solely an outburst of youthful zeal.⁷¹ We may think of Cicero, the student in the household of Scaevola, listening to the legal opinions voiced by the eminent jurist and understanding that, while the old may lack strength of body, they may still through power of intellect serve state and friends alike.⁷²

Clodius with his unbridled pursuit of licit and illicit delights, leading even to the violation of the sanctity of the dwelling of the Pontifex Maximus, may appear again upon the stage of history together with his equally infamous sister, Clodia Quadrantaria, and Antony, to prove that domination by the passions is indeed the *summum malum* of life. For

⁶⁷ Cf. *Fin.* I, 2, 5 f.

⁶⁸ Thus Tacitus justifies the importance of a record of everyday happenings for his historical account. Cf. *Ann.* IV, 32.

⁶⁹ Cf. *Fam.* I, 9, 7; IV, 5; 13, 1-3; VI, 13, 2; 14, 2; XVI, 7; Sihler, *op. cit.*, 347 f; 352.

⁷⁰ Cf. *Off.* I, 16, 50; 17, 55; II, 8, 30; III, 10, 43. Note Cicero's rejection of Caesar's invitation to join the triumvirate (*Prov. Cons.* 41), on which cf. *Off.* I, 14, 42; 15, 49; 17, 58.

⁷¹ Cf. *Off.* I, 15, 47 and note 41 above.

⁷² Cf. *Off.* I, 34, 123; *Brut.* 89, 306; *de Or.* I, 55, 234; *Am.* I.

Since men's lives are disturbed through ignorance of what is really good and what is essentially evil and by such error are often deprived of the greatest pleasures while the soul is tortured by a heavy burden of suffering, philosophy must be accepted as the sure guide to true happiness, free from the fears, the greed, and the foolhardiness of false judgment.⁷³

In the end, we may turn once more to Cicero's fundamental principle for the governing of life, the acceptance of honor as guide and mentor. Can we not agree that the experience of a lifetime proved to Cicero that the pursuit of honor was the one worthy and enduring thing in life and that, however much he may have wavered, in his supreme moments he kept the faith?⁷⁴

Etenim si isti callidi rerum aestimatores prata et areas quasdam magno aestimant, quod ei generi possessionum minime quasi noceri potest, quanti est aestimanda virtus, quae nec eripi nec subripi potest neque naufragio neque incendio amittitur nec tempestatum nec temporum perturbatione mutatur! qua praediti qui sunt, soli sunt divites.⁷⁵

⁷³ *Fin.* I, 13, 43. Cf. *Off.* I, 30, 106; *Sest.* 39; *Att.* I, 12, 3; 13, 3; note 62 above.

⁷⁴ Compare his adherence to Pompey in the face of temptation to temporize and support Caesar (*Att.* II, 3, 3; *Fam.* I, 8, 2; 9, 11; II, 15, 3); his loyalty to the Republic in his last days (the *Philippics*; *Fam.* IX, 24, 4; X, 27, 28); his death.

⁷⁵ *Parad.* VI, 3, 51. Cf. also *Leg.* I, 18, 48; *Off.* III, 8, 37; 9, 38; *Sen.* 43.

Notes

[All contributions in the form of notes for this department should be sent directly to Roy C. Flickinger, State University of Iowa, Iowa City, Ia.]

WASHINGTON THE STOIC

It is to be assumed that our colonial forefathers who had formal training in the higher schools were profoundly impressed by the classical authors who occupied a chief place in the curriculum of that period. But what about those men, a number of them of tremendous influence on our national destiny, who had no training in the colonial or foreign colleges and universities? In the instance of George Washington this question has been answered by Samuel Eliot Morison in his essay, *The Young Man Washington* (Harvard University Press, 1932; reprinted in *The Great American Parade*: Garden City [1935], 118-140).

Morison remarks that the most characteristic features of Washington were his balance, poise, and serenity. These qualities were acquired through a self-discipline imposed by environment and a philosophy of life of early adoption. According to Morison this impulse to self-discipline came neither from his mother, his religion, nor the usual channels of book learning, but from an entirely different source.

When Washington was in his later teens, he became intimately acquainted with members of the Fairfax family. The Fairfaxs conformed outwardly to Christianity but derived their real inspiration from Marcus Aurelius, Plutarch, and the Stoic philosophers. Morison does not think it necessary to suppose that young Washington read deeply in Stoic philosophy but rather absorbed it from his neighbors, the Fairfaxs, whom he visited constantly. Moreover, Cato, not the crabbed Censor but the Cato of pent-up Utica, was Washington's favorite character in history. At the age

of seventeen, it is also known, Washington owned an outline, in English, of the principal dialogues of Seneca the younger. "The mere chapter headings," says Morison, "are the moral axioms that Washington followed through life."

Washington read Addison's *Cato* in company with Sally Fairfax and expressed the wish that they might act it together in private theatricals. At Valley Forge Washington caused *Cato* to be performed to stimulate the morale of the army, and himself attended the performance. In later years, when Washington wished to retire from the political squabbles attendant to the presidency, he quoted these lines of *Cato* addressed to Portius (Addison's *Cato* iv, 4, 134-142):

Let me advise thee to retreat betimes
To thy paternal seat, the Sabine field,
Where the great Censor toil'd with his own hands,
And all our frugal ancestors were blest
In humble virtues, and a rural life.
There live retired, pray for the peace of Rome;
Content thyself to be obscurely good.
When vice prevails, and impious men bear sway,
The post of honour is a private station.

Morison asks whether it can be a mere coincidence that the characterization of Antoninus Pius by his adopted son, Marcus Aurelius, so perfectly fits the character of Washington. The passage quoted by Morison begins "Take heed lest thou become a Caesar indeed; lest the purple stain thy soul," and is from the *Thoughts* vi, 31.

During the electoral campaign for members of the Virginia Assembly Washington said something insulting to a man named Payne and was knocked down by him with a hickory stick. Payne was a much smaller man; but Washington, much to the puzzlement of his biographers, did not challenge him to a duel, but asked for an interview on the next day, when he apologized for the insult. Morison does not believe it was meekness that caused Washington to take this attitude, but Stoic magnanimity. In the L'Estrange translation of Seneca which Washington owned one may read, "It is the Part of a Great Mind to despise Injuries." Washington

was just twenty-three years of age at the time of this episode.

The restraint displayed by Washington in his indubitable love for Sally Fairfax, the wife of his friend, George William Fairfax, and the practical solution of his dilemma by marriage with Martha Custis are regarded by Morison as a test and triumph of his Stoic philosophy.

Finally, Morison says that Washington got himself elected to the Virginia Assembly in 1758 for reasons similar to those of Cato, of whom Plutarch says (*Cato the Younger* xix): "He had not taken to public life, like some others, casually, or automatically, or for the sake of fame or personal advantage. He chose it because it was the function proper to a good man." At twenty-seven Washington was well established and could look forward to a life of ease and competence, but the high example of antique virtue would not let him ignore another, and greater, call to duty.

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FELIX QUI POTUIT—

The commentators on the famous line in Vergil's *Georgics* (II, 490) which pays tribute to Lucretius have not exhibited a great wealth of Greek lore. A search through the scholia and the various modern editions shows that only one Greek parallel is commonly cited. To be sure, the venerable folio edition of the Spanish Jesuit, de la Cerda, published in 1607, employs numerous quotations from Greek writers, but these are only to support a discursive philosophical argument relative to *εὐδαιμονία*. Heyne, followed by Forbiger and Benoist, after noting the Lucretian parallels, added: *Forte et Graecus poeta utriusque ante oculos erat*. The Greek poet whom Heyne proceeded to quote was Empedocles, who wrote (Fr. 132, Diels):

"Ολβιος, δς θελων πραπιδων ἐκτήσατο πλοῦτον.

This parallel is not close after the first two words, and therefore is not particularly convincing. A closer parallel, and from an author whom Vergil surely knew at least as well as he did Empedocles, is Fragment 902 of Euripides:

"Ολβίος δοτις τῆς ιστορίας ἔσχε μάθησιν.

Still closer than either the Empedoclean or the Euripidean verse is Socrates' declaration in Plato's *Phaedo* 96A: ὑπερήφανος (σοφία) γάρ μοι ἔδοκε εἶναι, εἰδέναι τὰς αἰτίας ἐκάστου. That Vergil was a reader of Plato needs no demonstration; the sixth book of the *Aeneid*, if nothing else, would make it abundantly plain.

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H. G. WELLS ON LATIN AND GREEK

In a recent issue of the JOURNAL (Oct. 1935, 44) there appeared an unsigned note containing a quotation from H. G. Wells' *Experiment in Autobiography*. The high compliment which Mr. Wells pays to the classics is heartening to those of us who sit from year to year before steadily dwindling classes. I should like to suggest a rereading of this note in connection with the following quotation from another work of Mr. Wells, *The Dream* (New York, Macmillan, 1924, 153-155):

My first reaction to this chemist's shop was a violent appetite for Latin. I succumbed to its suggestion that Latin was the key to all knowledge, and that indeed statements did not become knowledge until they had passed into the Latin tongue. For a few coppers I bought in a second-hand bookshop an old and worn Latin *Principia* written by a namesake Smith. I attacked it with great determination and found this redoubtable language far more understandable, reasonable, and straightforward than the elusive, irritable French and the trampling, coughing German I had hitherto attempted. This Latin was a dead language, a skeleton language plainly articulated; it never moved about and got away from one as a living language did. In a little while I was able to recognize words I knew upon our bottles and drawers and in the epitaphs upon the monuments in Westminster Abbey, and soon I could construe whole phrases. I dug out Latin books from the second-hand booksellers' boxes, and some I could read and some I could not. There was a war history of that first Caesar, Julius Caesar, the adventurer who extinguished the last reek of the decaying Roman republic, and there was a Latin *New Testament*; I got along fairly well with both. But there was a Latin poet, Lucretius, I could not construe, even with an English verse translation on the opposite page I could not construe him. . . . In that age of ceaseless novelty there was I, trying to get back by way of Latin to the half-knowledge of the Ancients. Presently I began to struggle with Greek also, but I never got very far with

that. I found a chance of going once a week on what was called early-closing night, after my day's work was done, to some evening classes in chemistry. And this chemistry I discovered had hardly anything in common with the chemistry of a chemist's shop. The story of matter and force that it told belonged to another and a newer age. I was fascinated by these wider revelations of the universe I lived in, I ceased to struggle with Greek and I no longer hunted the dingy bookboxes for Latin classics but for modern scientific works. Lucretius I found was hardly less out of date than Genesis.

These words Mr. Wells has put into the mouth of his hero, Sarnac. *The Dream*, of course, is a novel, but has a strong autobiographical coloring in matters pertaining to education.

ALFRED P. DORJAHN

NORTHWESTERN UNIVERSITY

Book Reviews

[Review copies of classical books should be sent to the Editorial Office of the JOURNAL at Washington University, St. Louis, Mo. Such works will always be listed in the department of Recent Books, and those which seem most important to the readers of the JOURNAL will also be reviewed in this department. The editor-in-chief reserves the right of appointing reviewers.]

MARY T. BRENNAN, HELEN J. LOANE, and MARGARET T. ENGLAR,
Exploring Latin: The American Book Company (1933). Pp. 192.

Any book which offers a workable suggestion on the problem of how to prepare pupils adequately in grammar, cultural background, and history for the usual high-school reading courses in Latin will necessarily be read with considerable interest, whatever its plan.

Exploring Latin, an interesting little book for seventh-grade pupils, compiled by a committee of Latin teachers in Baltimore, Maryland, after several years of experiment with the material in the class room, follows a line of attack found extremely effective in many other schools: that of spreading the former work of one year over two or more, and pushing back the beginning point to an earlier grade. This plan, its advocates feel, makes possible a slower approach to the language and gives more time for the digestion of the matter and for the introduction of a cultural background which will, like Pooh-Bah's corroborative detail, "lend verisimilitude to an otherwise bald and unconvincing narrative."

The present book is designed for pupils in the seventh grade and serves both as a trial course for language ability and a first step in the actual Latin grammar. Why the seventh and not the eighth grade is used for this introduction the authors do not say, and the readers and possible users of the text would no doubt like to know just what continuation course is planned for the eighth and ninth grades.

Only a small, though definite, amount of grammar is covered—the first and second declensions, the present tense of two conjugations, and a few rules—and this is administered in carefully homeopathic doses. The cases are introduced one by one with considerable additional matter between, and (an excellent point in a book on so complicated a language) the first declension is completed before the pupils are confronted with the idea of conjugation.

The vocabularies and reading exercises have, very wisely, been based on words and backgrounds familiar to a child, and the grammar lessons are scattered through a very readable collection of legends, stories from Roman life, and bits of comparative language study, so that even the pupils who find themselves unable to continue the study of Latin in the high school will have received a real advantage from their work in this book.

The pictures are charming, very human, and calculated to arouse interest in the text.

The most serious fault which teachers might find with this book is the lack of English-into-Latin exercises. Those schools also in which the eighth grade is the natural year for beginning any pre-high-school work in Latin will probably find that the book hardly covers as much grammar as their pupils are able to learn in a year. With younger children, however such as those for whom the book was compiled, it would probably not be advisable to introduce too many complications of the language.

HELEN C. GORSE

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P. J. ENK, *Plauti Mercator, Pars Altera, Commentarium Continens*: Leyden, A. W. Sijthoff (1932). Pp. 217.

Like *Pars Prior* of this edition, reviewed in CLASSICAL JOURNAL XXIX (1934), 705-708, *Pars Altera* is a thoroughgoing and scholarly piece of work. The commentary is a storehouse filled with discussions of matters of prime interest to the student of Plautus—early Latin prosody, phonology, orthography, and syntax. Frequently brought forward for illustration are the language and thought of Greek and Roman comedy, with exhaustive parallels in phraseology and idiom not only from Greek comedy and

the plays of Plautus and Terence but from a wide range of Latin authors of other periods and departments. Occasionally a construction or phrase is illustrated by the quotation in full of all parallels found in Plautus; e.g., *in hinc dierectus* (v. 184). Some idea of the extent and usefulness of Enk's commentary may be gained from observing that many of his notes fill a half-page, seventeen occupy a page, five cover two pages, while two extend between three and four pages. Translations of entire sentences (rarely difficult in Plautus) into modern languages are naturally few, but the rendering of individual words or phrases into English idiom, or their quotation in this tongue, has a potent fascination for our author. The more than one hundred instances found is probably indicative alike of his familiarity with English and his free use of English commentaries on the plays of Latin comedy.

An examination of Enk's notes reveals that he has made good use of some forty of the most important works and special studies bearing on the various aspects of Latin comedy that have appeared within the past fifty years; also of twelve of the most outstanding of the annotated editions of Plautus and Terence available to the present-day scholar. The work is concluded with an excursus (*Disputatio*, pp. 202-212) on the admissibility under certain conditions of hiatus in Plautine verse, followed by an Index of five pages. It will probably be some time before there is need for another commentary on the *Mercator* on the scale of the one under review.

H. V. CANTER

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JOHANNES HASEBROEK, *Trade and Politics in Ancient Greece*:
London, G. Bell and Son, (1933). Pp. 187+xii. 7s 6d.

Mr. Hasebroek treats his subject under three main heads; first, the trader; second, commerce in ancient Greece; and third and most important, commerce and the state. The third topic is divided into four main heads: (a) commercial policy and supplies; (b) commerical policy and the treasury; (c) state control of commerce; and (d) commerce in the ideal state.

Mr. Hasebroek's thesis, which the publishers announce as epoch-

making, is that the trader was a very unimportant factor in Greek society. He was ignorant and uneducated (pp. 10 and 89). The nobility were not traders nor were they interested in trade (p. 21). The trader was a non-citizen, while the citizens did practically no work and were supported at state expense (p. 34). The importance of commerce in the ancient state has been much overemphasized. Colonies were founded either for military purposes (p. 109) or else they were intended to relieve the surplus population, and were entirely agricultural in character (p. 108). As for commerce in the state, the state was not interested in commerce as such, but merely in securing a grain supply. All treaties between states were on this basis (p. 111). In fact, practically all modern writers on Greek commerce and economics are wrong, as Mr. Hasebroek affirms over and over again. The book is a polemic, as the author admits (p. viii).

If it can be established that commerce and trade were as unimportant in Greek policy as the author states, it would greatly comfort those people who complain that Thucydides does not emphasize sufficiently the economic background of the Peloponnesian War. But, in my judgment, the author has not established his thesis. If, as the advertisement says, the book "gives a constructive account based on the statements and the relevant silences of the Greeks themselves," then one of the two bases on which the thesis stands is very weak. Any thesis supported by a relevant silence is leaning on a broken reed. For example, Theodore Roosevelt in his autobiography never mentions his first wife. An argument based on such a relevant silence would establish the fact that President Roosevelt had been married only once.

Mr. Hasebroek has also quite uniformly neglected archaeological evidence. In support of this theory that trade was entirely in the hands of low-class foreigners he says that the traders were often mere itinerants (p. 43), and since artisans and craftsmen were itinerant this leads him to the conclusion (p. 43, note 2) that "clearly there can be no question of local variations and peculiarities in art forms." Now everyone who has dealt with ancient pottery or with ancient sculpture knows that different districts did have distinct types. The evidence is simply too overwhelming to be

neglected. And when Mr. Hasebroek says further (p. 51) that it was the potters who traveled and not the pots, and that Attic vases were manufactured not only at Athens but in other parts of the world, he is simply disregarding well-known archaeological facts. I have always wondered how Herodotus managed to finance himself on his travels. Mr. Hasebroek says (p. 13) that Herodotus was forced to become a trader in order to travel. Although I can not imagine how Herodotus could have carried sufficient money with him for his travels, it is even harder for me to imagine him arriving in Egypt in the midst of a consignment of breakable crockery and vocal domestic fowls. If the traders were low-caste foreigners of no education, Herodotus would certainly have been out of place in their number.

In minimizing the importance of commerce, too, in the ancient world, Mr. Hasebroek again disregards plain archaeological evidence. On page 57 it is stated that "there were few traces of industry in Corinth." This does not at all comport with the results of the excavations carried on there by the American School of Classical Studies. In summing up his treatment of commerce and the state (p. 131) Mr. Hasebroek says, "*Pigrum et iners videtur sudore adquirere quod possis sanguine parare*: Tacitus' words (*Ger.* 14) sum up the central doctrine of Hellenic politics." Now I simply cannot believe that Tacitus' description of primitive Germany applies to fourth- and fifth-century Greece. If a city's only interest in its colonies was the food supply that they furnished, as Mr. Hasebroek avers, the struggle between Corcyra and Corinth for the possession of Epidamnus would never have been so violent, and the Peloponnesian War would never have taken place. Thucydides, with his lucid brevity, says (1, 23, 5) that the real though unavowed cause of the Peloponnesian War was Sparta's "fear of the growing power of Athens." Was Sparta really afraid that Athens would get too much food? Was that the cause of the Peloponnesian War? And when Mr. Hasebroek (p. 134) says that according to him (Thucydides) "the proof that a cause is just is of no importance except as a lure and an adornment," he is making Thucydides approve the attitude of the Athenian assembly toward Melos and toward Mitylene, which Thucydides nowhere does. In fact, I find

myself unable to accept any of Mr. Hasebroek's conclusions in regard to ancient Greek trade and politics.

The translation from the German has been admirably done; the German idiom only occasionally appears (e.g., p. 19). The indices should have been made more complete.

LOUIS E. LORD

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PROPERTIUS, *Elegies*, Edited by H. E. Butler and E. A. Barber: New York, Oxford University Press (1933). Pp. lxxxiv+407.

Since Professor Butler issued his first text of Propertius at the beginning of the century, much work has been done in Propertian studies and several important editions have appeared.¹ Now he has collaborated with Mr. Barber in producing a new edition of the *Elegies*, embodying the results of his own researches and those of others during the last thirty years. It is a full text with ample, but not too lengthy, introduction and commentaries. These latter might, in fact, be a little fuller on the topic of Greek mythology.² In their text the editors display a conservatism that is, in my opinion, wise. They have carefully and thoroughly revised it in the light of our present knowledge, but they have in the main rejected the suggestions of critics like Professor Housman, who would propose a wholesale transposition of couplets and groups of couplets. Nor have they accepted Richmond's elaborate attempt to rearrange the elegies in stanzas. While admitting manuscript corruption and the difficulties of our present text, they contend that sweeping changes should not be made without definite evidence.

The editors' suggestions as to the division of the elegies into books and the interpretation of Propertius' reference to *tres libelli*³ seem hard to accept. They consider that the *tres libelli* consisted of Book I and our present lengthy Book II, which probably contains several lacunae. It was so long, in fact, that the poet's publishers spread it over two *libelli* for their own convenience when publishing it. Just before publication Propertius with

¹ New editions of Oxford and Teubner texts; Richmond's Edition.

² E.g., note on Zetes and Calais, I, 20, 26.

³ II, 13, 25.

this in mind wrote Elegy XIII and added it to the first of the two *libelli*. This hypothesis seems extremely doubtful and hardly preferable to the rejected theory of Lechner. According to him, Propertius is merely expressing the hope that he may write another book before he dies.

The editors also seem to give too great credit to Gallus and Propertius as the originators of the subjective love elegy—a genre which they regard as a purely Latin development.⁴ They point out that the fragments of Callimachus discovered at Oxyrhynchus are elegies of the narrative type and cannot be regarded as models for the love elegies of the Romans. Yet Propertius himself claims Callimachus and Philetas as his masters.⁵ Even if we pass over the influence of the lost poems of these Alexandrians, the editors would seem to draw too hard and fast a line between the epigram and the elegy. There are epigrams on erotic themes in the Palatine Anthology, as long, as they themselves seem, with Cahen, to admit, as the shorter Roman elegies.⁶ What distinction can then be drawn between them? These may have served as models to Gallus and Propertius. Catullus LXVIII is also somewhat lightly dismissed. Again, if the Romans had invented the love elegy, surely they would themselves have known it and would have boasted of the fact. And Quintilian would have written *Elegia tota nostra est*, instead of *Elegia quoque Graecos provocamus*.

Such is the evidence on which we must rely, for owing to the loss of his works it is impossible for us to assess directly the originality of Gallus. Propertius' elegies are original in the sense that "*le style, c'est l'homme.*" They are the vehicle of expression of an original personality, but they are probably not original in showing the development of a new literary genre.

It remains to notice one pleasing feature of the book, which merits general adoption—the collection of *testimonia*, or extant references to Propertius in ancient literature.

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⁴ Pp. xxxi ff.

⁵ III, 1, 1.

⁶ P. liv.

R. H. BARROW, *A Selection of Latin Inscriptions*, New York, Oxford University Press (1934). Pp. vi+96. \$1.75.

As Mr. Barrow states in his Preface, "this small selection of inscriptions sets before itself a modest aim—to make easily available a few typical texts for the use of students reading the history of the first two centuries of the Roman Empire."

This aim his book fulfills well, although more explanatory comment might be desirable. The choice of inscriptions is to be commended, especially the inclusion of the *Res Gestae Divi Augusti* in its entirety. However, the intermixture of a few Greek inscriptions of the imperial period seems a waste of space, inasmuch as few of those referring to this book will be able to decipher them.

The one hundred and sixty inscriptions illuminate many phases of society in the Early Empire in a concrete manner which should make textbook generalizations more understandable to a student. Mr. Barrow has wisely omitted many of the usual epigraphical signs, irrelevant to his purpose, but the student referring to the book will incidentally receive some little introduction to Roman lapidary style.

Several convenient tables of abbreviations, tribunician years of the emperors, etc., are included, as well as a cross-reference table and index. The book is printed in a clear type and has few misprints, *reditu me osenatus* on page 11 being perhaps the worst.

CHESTER G. STARR, JR.

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Hints for Teachers

[Edited by Dorothy M. Bell, Berkeley Institute, 181 Lincoln Place, Brooklyn, New York. The aims of this department are threefold: to assist the inexperienced teacher of Latin, to help the experienced teacher keep in touch with matters of interest to the professional world, and to serve as a receiving center and distributing point for questions and contributions on teaching problems. Questions will be answered by mail or in the pages of this department. Contributions in the form of short paragraphs dealing with projects, tests, interest devices, methods, and material are requested. Anything intended for publication should be typed on stationery of regular size. All correspondence should be addressed to the editor of this department.]

A Roman Calendar

We believe that many teachers of Latin can make effective use of a Latin calendar, and we are therefore presenting one for the month of March, which, as is well known, was the first month of the earlier Roman year.

MENSIS MARTIUS (named for Mars)

1 KALENDAE MARTIAE "Gay are the Martian Kalends"—Macaulay, "Battle of Lake Regillus."

First day of the religious year.

New Year's day until Julius Caesar reformed the calendar.

Mars was said to have been born on this day.

The *Salii* carried the sacred shields of Mars, *ancilia*, in procession.

The sacred fire of Vesta was allowed to go out and was ceremonially renewed each year on this day.

Matronalia. Festival of the married women. 748 (?) B.C. The first Roman triumph was celebrated by Romulus in honor of his victory over the people of Caenina.

30 B.C. Horace narrowly escaped death by the fall of a tree on his farm.

A.D. 317. Constantine II, then less than a month old, was created Caesar at Arles (*Arelate*).

2 A.D. VI NON. MART.
 3 A.D. V NON. MART.
 4 A.D. IV NON. MART. 196 B.C. M. Claudius Marcellus triumphed over the Insubres.
 5 A.D. III NON. MART. 282 B.C. C. Fabricius triumphed over the Samnites, Lucanians, and Bruttians.
 231 B.C. C. Papirius Maso celebrated the first triumph over the Corsicans on the Alban Mount. A triumph on the Capitol was refused by the senate.
 6 PRIDIE NON. MART. 12 B.C. Augustus was made Pontifex Maximus.
 7 NONAE MARTIAE Festival of the obscure god **Vediovis**.
 A.D. 161. Antoninus Pius died of fever at Lormium in Etruria.
 8 A.D. VIII ID. MART.
 9 A.D. VII ID. MART. For the second time the *Salii* carried the sacred shields round the city from one ordained resting-place to another.
 49 B.C. Caesar arrived at Brundisium in his pursuit of Pompey.
 10 A.D. VI ID. MART. 235 B.C. T. Manlius Torquatus triumphed over the Sardinians.
 223 B.C. C. Flamininus triumphed over the Gauls.
 A.D. 15. Tiberius was made Pontifex Maximus.
 11 A.D. V ID. MART. 250 B.C. L. Cornelius Scipio triumphed over the Carthaginians, Sardinians, and Corsicans.
 A.D. 222. Heliogabalus was murdered and Alexander Severus was proclaimed emperor.
 223 B.C. P. Furius Philus triumphed over the Gauls and Ligurians.
 12 A.D. IV ID. MART. Games were held in honor of **Iuppiter Custos**.
 14 PRIDIE ID. MART. Festival of the **Equirria**. Chariot races were held in the Campus Martius in honor of Mars.
 A.D. 69. Otho started north to prevent the Vitellians from entering Italy.
 15 IDUS MARTIAE Festival of **Anna Perenna**. This festival degenerated into a drunken picnic along the Tiber in the Campus Martius.
 44 B.C. Gaius Julius Caesar was murdered at a senate meeting in Pompey's theater in the Campus Martius.
 A.D. 493. Odoacer was invited to a banquet by Theodoric the Ostrogoth and slain by him.
 16 A.D. XVII KAL. APR. 45 B.C. Cicero made plans for writing *de Finibus*, his great book on morals.

44 B.C. Lepidus was elected Pontifex Maximus.
 A.D. 37. Tiberius died.

17 A.D. XVI KAL. APR. **Liberalia.** Festival of Liber, god of wine. Boys assumed the *toga virilis* on this day.
 49 B.C. Pompey fled from Italy.
 45 B.C. Caesar defeated the Pompeians at Munda in Spain.
 44 B.C. The senate met in the temple of Tellus to consider Caesar's murder.
 A.D. 180. Marcus Aurelius died either at Sirmium or at Vienna (*Vindobona*).
 A.D. 235. Alexander Severus and his mother were slain in Gaul in a soldiers' mutiny.

18 A.D. XV KAL. APR. **Quinquatrus.** The sacred shields of Mars were solemnly purified by the *Salii* in the *comitium*. This day was sacred to Minerva because her temple on the Aventine had been dedicated on this day.

19 A.D. XIV KAL. APR. 45 B.C. Cicero made plans to send his son, Marcus, to Athens for further study.
 44 B.C. The public funeral of Julius Caesar was held in the Forum. Mark Antony delivered the funeral oration.
 43 B.C. Pansa left Rome to join Hirtius against Antony.

20 A.D. XIII KAL. APR. **Natalis Minervae.** Minerva was born on this day.
Pine tree festival. This festival was established by Claudius. The priests (*dendrophoroi*) carried a pine tree to the Palatine and there planted it in a sacred enclosure.
 The war trumpets, *tubae*, to be used in convening the *comitia curiata* the next day, were purified.
 The *comitia curiata* met to sanction wills.

21 A.D. XII KAL. APR. Festival of the **Hilaria**. This festival was held because the day was now longer than the night.

22 A.D. XI KAL. APR. **Requietio.** This was a day of rest after the Hilaria.
 294 B.C. Lucius Postumius in his second consulship triumphed over the Samnites and Etruscans.

23 A.D. X KAL APR. 49 B.C. Cicero in a conference with Caesar refused to give Caesar his entire support.

24 A.D. IX KAL. APR. 47 B.C. Ptolemy, the brother of Cleopatra, was defeated and killed in battle with Julius Caesar near Alexandria.

25 A.D. VIII KAL. APR. On this day Christ rose from the dead.

26 A.D. VII KAL. APR.

27 A.D. VI KAL. APR.

28 A.D. V KAL. APR. 294 B.C. M. Atilius Regulus triumphed over the Volscians and Samnites.

58 B.C. Cicero set out from Rome into exile.

A.D. 193. Pertinax was assassinated by the soldiers. The empire was sold at auction by the praetorian guards to Didius Julianus.

29 A.D. IV KAL. APR.

30 A.D. III KAL. APR.

31 PRIDIE KAL. AFR. Festival of **Luna**. This festival was perhaps celebrated at the temple of the Sun and Moon near the Circus Maximus.

The Participle and the Ablative Absolute

In these days when pupils learn their grammar in their Latin classes instead of beforehand in their English classes, the teacher finds that the simpler and more objective she makes technical terms and constructions the less bewildered and confused her pupils will be. For example, "participle," which is now an abstract term comprehended only with difficulty and pain by the majority of the class, becomes very easy to understand and use when it is called a "verb-gone-adjective."

Similarly, pupils find great difficulty for a considerable time in transforming ablatives absolute into the proper kinds of dependent clauses. It is much simpler to treat the absolute merely as a "with-ablative;" i.e., *hoc cognito*, "with this learned," or *exercitu instructo*, "with the army drawn up." This intermediate step is apparently more concrete and objective. Moreover, it avoids the wretched habit of translating an absolute into English literally—a habit which once allowed to start is all too frequently never eradicated.

Sodalitatis Latinae Leges et Instituta

From the boys of the Latin Club of the Country Day School in Newton, Massachusetts, comes a copy of their club constitution, which has been turned into Latin by their adviser, John K. Colby. They offer it as a model or a source of suggestions for other clubs which would like a Latin constitution, and we print it below in the hope that it will prove stimulating to other Latin clubs. Third-year pupils in particular will find it of great interest.

SODALITATIS LATINAЕ LEGES ET INSTITUTA
SCHOLAE DIURNAE RURE SITAE

DE NOMINE

Nomen esto Sodalitas Latina Scholae Diurnae Rure Sitae.

DE MAGISTRATIBUS

Omnis magistratus anni sunt. Illos primo concilio anni scholastici sodales legunto. Illis salus sodalitatis sodaliumque felicitas suprema lex esto. Tres magistratus sunt:

Praeses, qui princeps sodalium sit.

Scriba Censoria Potestate. Ille omnes litteras, cum opus fuerit, scribito; vectigalia exerceto; fidem legum pecuniamque sodalitatis custodito; rationes in codice diligenter conficio.

Bibliothecarius. Huic libri sodalitatis curae sunt; numerum et nomina omnium librorum in codice scribuae inscribito.

Estoque item Patronus Sodalitatis, ex praceptoribus linguae Latinae delectus, qui suasor et adiutor sodalium sit—Maecenas quasi—non tamen pecunia sed amore et studio morum antiquorum. Distribuito suam cuique sodali partem libri in concilio Anglice vertendam.

Si quid erit quod extra magistratus curari usus sit, II viros aut III viros Patronus creato, eisque ius curandi dato.

DE SODALIBUS

Sodales huius sodalitatis Patronus deligo ex prima vel secunda classe. Illos tantum in numerum sodalium cooptato qui litteris Latinis doctissimi sint. Omnes sodales anni sunt.

DE CONCILIIS

Sodales congreganto in sedibus sodalium. Diem et locum omnium conciliorum Patronus, sodalibus ac hospite consultis, constituto. Die ad concilium constituta, hospes ipse descriptionem viarum ad suum domicilium pertinentium in tabula nigra stilo creteo inscribito ne quis in viis labyrinthis frustra erret. Apud concilium sodales in circulo sedentes librum Latinum Anglice reddunto; quidam aut sodalis assignatus aut orator alienus orationculam de moribus antiquis habeto. Cum res seriae confectae erunt, cena fiat in triclinio hospitis; mera hilaritas regnet.

DE VECTIGALIBUS

Vectigalia annua sunt. Unus quisque puerorum cum primum in numerum sodalium cooptatus erit, unum dollar scribuae pendito. Si ad secundum annum delectus erit, XXV tantum centesimos pendito.

DE OFFICIIS

Omnes sodales omnibus conciliis adsunto nisi morbus aut tempestas prohibuerit. Vectigalia ante secundum concilium pendunto. Diligenter laboranto ut feliciter et urbane suam partem libri assignatam in concilio legant. Curanto tabulas pictas vel machina photographica factas in scholam certis temporibus inducendas, quae et mores et aedificia populi Romani illustrent. Oratoribus clarissimis utriusque linguae doctis persuadento ut orationes in schola habeant quae animos omnium puerorum ad studium vitae antiquae incendant. Singulos libros de rebus antiquis ex vectigalibus emptos bibliothecae quotannis donanto.

DE INSIGNI SODALITATIS

Insigne huius sodalitatis securis esto in fascibus inclusa. Significato securis nil aliud nisi acies et vim animi; fasces inter se vincti significanto omnes quasi sodales, amicitia ac consuetudine coniunctos.

CIOCCCCXXXV
A.S.C. V

Has leges Tresviri Legibus Scribendis
tulerunt, ratas esse sodales iusserunt,
LATINE REDDIDIT J. K. COLBY, PATRONUS.

Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., and John B. Stearns, Dartmouth College, Hanover, N. H., for territory covered by the Associations of New England and the Atlantic States; Dwight N. Robinson, Ohio Wesleyan University, Delaware, Ohio, for the Middle States east of the Mississippi River; G. A. Harrer, the University of North Carolina, Chapel Hill, N. C., for the Southeastern States; Alfred P. Dorjahn, Northwestern University, Evanston, Ill., and Franklin H. Potter, the University of Iowa, Iowa City, Ia., for the territory of the Association west of the Mississippi. News from the Pacific Coast may be sent to Frederic S. Dunn, University of Oregon, Eugene, Ore., or to Fred L. Farley, College of the Pacific, Stockton, Calif.

This department will present everything that is properly news of general appeal, but considerations of space compel the editors to ask that items be made as brief as possible. Whenever feasible, it is preferable to print programs of meetings which would draw an attendance from a large area as live news in advance of the date rather than as dead news after the event. In this connection it should be remembered that the December issue, e.g., appears on November fifteenth and that items must be in hand five or six weeks in advance of this date.]

Horace Notes

Illinois

At the Newberry Library of CHICAGO there is now being displayed a very interesting exhibit of *Horatiana*, beginning with facsimile pages of the chief manuscript sources of the text of Horace, and including a complete facsimile of the Codex Bernensis. The remaining cases show the important printed editions, translations, imitations, and paraphrases arranged chronologically from the fifteenth century down to the present time. Supplementary material includes portraits of Horace and his friends from medals, maps of Italy, of Rome and the Sabine farm region, and an interesting reconstruction of the farm itself in pictures.

Kansas

On December 5, under the direction of Miss Bula M. Gardner, the Latin Department of the KANSAS WESLEYAN UNIVERSITY gave a program in honor of Horace, in which papers were read on "The Life of Horace and his Propensities in Writing," by Naomi Chronister, and "The Universality and Timelessness of Horace," by Doris Lundin. The latter was followed by a performance of the pageant-play, *Sabine Moonlight*. There was a reading entitled "The

Race for Riches," based on *Sat. i, 1*, by Geneva Crawford, and a quartet of students sang "Integer Vitae" and "Lauriger Horatius." The program closed with a paper entitled "Selections from the *Odes*—the Immortality of Horace," by Cecilia McKenna, of Marymount College. Much of the program was broadcast on December 8.

Massachusetts

In 1934 the Cross and Scroll club of HOLY CROSS COLLEGE sponsored a contest in celebration of the Horatian *Bimillennium*, with the Kimball purse to be awarded to the student who submitted the best original composition on the Latin poet. The award was won in January, 1935, by John T. Parpal, '37, of Binghamton, New York, with his play in English entitled *Exegi Monumentum*, a dramatic representation of the life of Horace. This play, also accorded honorable mention in the national contest, was presented very successfully in Fenwick Hall, of Holy Cross College, December 12, 1935.

Michigan

On December 2 the Classical Club of WESTERN STATE TEACHERS COLLEGE heard a fascinating account of the Horatian cruise of last summer by Dorothy Stuart Blake; The *College Herald* for December 11 carried an interesting article on the life and influence of Horace; and on December 5 a clever broadcast was given by the Horace class over radio station WKZO entitled "Two Thousand Candles for Horace." This broadcast was in the form of an interview with the poet.

Minnesota

Classical students of the COLLEGE OF ST. CATHERINE in St. Paul presented a Horace program on December 12. In addition to the singing of "Integer Vitae" and "Fons Bandusiae" the program included papers on "The Significance of Horace to the World Today," "Current Celebrations of the Bimillennium," "The Satires," and "The Odes." There was also an original playlet in English, "The Fountain of Bandusia," written by a senior in the department, portraying Horace in his early days, just beginning to enjoy the patronage of Maecenas and the encouragement of Vergil.

The Latin club of CENTRAL HIGH SCHOOL of St. Paul celebrated the *Bimillennium Horatianum* on Wednesday, Dec. 4, with the following program under the direction of Miss Florence Baber: "Life of Horace"; "Ballad of Horace's Sweethearts," by Whicher; "To Lyce—Be Your Age," translated by Frances Reubelt in *Latin Notes*; "The Lovers' Quarrel," (a) burlesque translation by Bert Leston Taylor, (b) negro version by Chas. Bennett; "Horace's Tribute to His Father," translated by Elizabeth H. Haight; "The Lure of the Country," translated by John Dryden; "The Bore," translated John Conington; "To His Book," translated by Eugene Field; "The Poet's

Fame," "Half in Earnest," by Louis Untermeyer; "Horace's Prayer," translated by Sir Theodore Martin.

Missouri

A Horatian Commemorative Program was given by the ST. LOUIS UNIVERSITY Classical Club December 7, in which the various colleges composing the St. Louis University group participated. The papers read were: "Horace, Master of Invective and Ridicule," Elizabeth Edna Halpin; "Horace, Interpreter of Augustan Rome," Jane Clare O'Connell; "Horace, Moralist and Literary Critic," Anna Mae Marheineke; "Horace, Poet of All Mankind," William Antony Durbin.

On December 17 the Eta Sigma Phi chapter of WASHINGTON UNIVERSITY made of its annual dinner a special Horace program. In addition to the usual Latin songs there was an address upon "Q. Horatius Flaccus" by Dean Frederick W. Shipley.

New York

The December issue of the *Aquila Waltonia* (Walton High School, New York City) is entirely devoted to Horace. The first page, entirely in Latin, is quite impressive, as well as pleasing, with its rather long poem in dactylic hexameters to Horace, and numerous short essays on the poet. The issue as a whole is to be highly commended.

Tennessee

Under the auspices of the UNIVERSITY OF TENNESSEE Philological Club the following Horace program was rendered on the evening of December 10: "Horace Today," Dr. Ruth Thomas, State Teachers' College, Johnson City; Horatian Songs, students of the Knoxville High School; "Horace, the Poet of Italy," Professor A. W. McWhorter, University of Tennessee; "Horatian Scenes" (illustrated), Asst. Professor A. H. Moser, University of Tennessee. Invitations sent to the colleges and high schools of East Tennessee brought together a very large and enthusiastic audience.

On December 6 the Latin students of the high school of Bristol, Tennessee, presented a play portraying the principal events in the life of Horace in the chapel of the STATE TEACHERS COLLEGE at Johnson City. The authors of the play were Miss Edna Lewis and Mr. Charles McNew.

Virginia

The staff of the *Tributum*, published by the Sodalitas Latina and Sigma Pi Rho, at the State Teachers College, Farmville, Virginia, is to be congratulated upon the current number, dedicated to Horace. It consists largely of translations, but there are also papers on the "Bimillennium Horatianum," by Carmen Clark; "The Appeal of Horace," by Lois V. Cox; "Horace, a

Friend," by Sara Hubbard; and "The Personality of Horace," by Mrs. A. Taylor Dunlap.

The RANDOLPH-MACON WOMAN'S COLLEGE, of Lynchburg, is celebrating the *Bimillennium Horatianum* by exhibiting a collection of rare books, pamphlets, and music having to do with the Roman poet.

The objects on exhibit are divided into eleven classes: critical editions and commentaries; illustrated editions; *Ars Poetica*; miniature editions; books of quotations; appreciations of Horace's life and poetry; geographical material; influence of Horace on modern literature; Horace in drama and fiction; *Odes* set to music; translations, paraphrases, and parodies; a copy of a painting in the Palazzo Municipio of Venosa, Horace's birthplace. Noteworthy among the books exhibited are a first edition of the *Horatiana Emblemata* of Vaenius, Antwerp (1612); a first edition of Horace by the engraver, Johannes Pine (1733-1737); Joanne Bond's *Complete Works of Horace*, Amsterdam (1650); Ben Jonson's translation of the *Ars Poetica* (1692).

Pacific States

The joint session of the Classical Association of the Pacific States with the twenty-fifth annual meeting of the Northern Section was held in Seattle on December 27, at Johnson Hall, of the University of Washington. Dr. Thomas K. Sidey, President of the Classical Association of the Pacific States, presided at the morning session. The program for the morning was: "A Specific Tonic for Education," Dean Frank O. Taylor, Pacific University; "Recent Novels in the Classical Field," Dean David Thompson, University of Washington; Songs from Horace, Queen Anne High School Girls' Trio; "Four-year-old from a Two-eared Jug," Professor Frederic S. Dunn, University of Oregon; "Some Lararia from Pompeii" (illustrated), Dr. George K. Boyce, University of Washington.

After luncheon the afternoon session was called to order by Mrs. Genevieve K. Ballaine, President of the Northern Section. The papers were: "Three Immortalities," by Dean Fred L. Farley, College of the Pacific; Selected Readings from the *Frogs* of Aristophanes, members of the University of Washington Greek Club; "Roman and Greek Coins" (illustrated), Dr. Thomas K. Sidey, University of Washington.

A business meeting followed, at which Miss Dorothy Williams, of Inglewood High School, was elected president and Dean Fred L. Farley was re-elected secretary-treasurer for the Pacific States. Officers of the Northern Section are Professor Frederic S. Dunn, University of Oregon, president; Miss Celia Davis, Portland, vice-president; and Miss Irene Mate Campbell, Portland, secretary-treasurer.

The Classics Abroad

In the *News Bulletin* of the Institute of International Education, xi, no. 4 (January, 1936) appear two items of great interest. On page 8 we read:

"Modern History remains the 'snap' course at Oxford with about one-fifth of the men and about one-fifth of the women enrolled in it. But the fact that the second largest course is Classics (Greats) with 529 men and 64 women is perhaps something of an answer to those in England who have been saying that Greek and Latin are disappearing as a main instrument of education." Page 10, which deals with Soviet school reforms in Russia, has: "Classical studies, which were at first discarded entirely, have been gradually coming back into favor during the last few years and are expected to receive a definite place in the secondary school curriculum." In the issue of *School and Society* for December 14 we have corroborative evidence for the action of Russia, while current newspaper reports make it clear that Turkey, like Russia, has found that the experiment of abolishing classical studies has not proved successful.

New England

The RHODE ISLAND SECTION of the Classical Association of New England held its first meeting of the year on October 25 at the Providence Classical High School. Professor C. A. Robinson of Brown University spoke on the subject, "Archaeological News from Greece." Professor Robinson was Visiting Professor at the School of Classical Studies in Athens for the year 1934-35.

The WESTERN MASSACHUSETTS SECTION of the Classical Association of New England held its annual meeting at the Stoneleigh-Prospect Hill School for Girls, Greenfield, Massachusetts, on October 26. The morning session was occupied with papers. After luncheon came the business meeting, followed by other papers.

Indiana

In INDIANAPOLIS, Dr. Ralph Magoffin of New York University gave an illustrated lecture, "The Glories of Recent Archaeological Discoveries," at a city and county mass meeting of Latin students and teachers at George Washington High School, October 14. Over six hundred were present. The local high school glee club sang "Gloria Patri."

St. Louis

The National Federation of Modern Language Teachers of America will have a "Section for Modern Language Supervisors" in connection with the meeting of the Department of Superintendence at St. Louis, Monday, February 24, at 2:30 P.M. Professor Wilford Aiken, of Ohio State University, will preside over a panel discussion upon "The Place of Foreign Language Study in an Integrated Secondary School Program." Classicists will note with pleasure that Latin will be well represented in this panel discussion by Mr. Paul Dietrich, Instructor in Latin in the University High School at Ohio State University, while the more informal discussion from the floor will be in the

competent hands of Mr. R. H. B. Thompson, Head-master of the St. Louis Country Day School.

New York—Elmira College

On November 18, the Classical Club, in keeping with the world-wide celebration of the centennial of Mark Twain's birth, presented a Mark Twain program aiming to show the "Classical Interests of an Unclassical Man." The program included a discussion of the range of the famous American humorist's literary interests in general with special references to classical influences, followed by readings from *Innocents Abroad* that treat of incidents of travel in classical lands. The story of the *Jumping Frog* was read and compared with what was once erroneously supposed to be a Greek source. The program closed with readings from Lucian's *Dialogues of the Gods* and Mark Twain's *Captain Stormfield in Heaven*, which were similar in their satirical vein, both burlesquing the religion of their respective times.

Recent Books¹

[Compiled by Russel M. Geer, Brown University.]

ALANUS DE INSULIS, *Anticlaudian*, Prologue, Argument, and Nine Books, Translated With an Introduction and Notes by William H. Cornog (Thesis): Philadelphia, Privately Printed (1935). Pp. 192.

ALBRECHT, OTTO E. (Editor), *Four Latin Plays of St. Nicholas from the 12th Century Fleury Playbook*, Text and Commentary, With a Study of the Music of the Plays and of the Sources and Iconography of the Legends: Philadelphia, University of Pennsylvania Press (1935). Pp. ix+160. \$2.

AMERICAN ACADEMY IN ROME, *Memoirs*, Vol. xii: Rome, The American Academy (1935). Pp. 184, 17 plates. \$5.

APPFEL, HENRIETTA VEIT, *Literary Quotation and Allusion in Demetrius ΠΕΡΙ ΕΠΗΝΕΙΑΣ (de Elocutione) and Longinus ΠΕΡΙ ΤΥΦΟΣ (de Sublimatione)*. Doctoral Dissertation, Columbia University: New York (1935). Pp. 132.

ARISTOTLE, *Metaphysics*, With an English Translation by Hugh Tredennick, Vol. II (Loeb Classical Library): London, William Heinemann; Cambridge, Harvard University Press (1935). Pp. vi+688. 10s.; \$2.50.

BAILEY, CYRIL, *Religion in Virgil*: New York, Oxford University Press (1935). Pp. 346. 15s.; \$5.

BARNARD, A. S. C., *First Latin Course*, Parts 1 and 2: London, George Bell and Sons (1934-35). Pp. 144, 183. 2s. 6d. each.

BELL, H. I., and SKEAT, T. C., *Fragments of an Unknown Gospel and Other Early Christian Papyri*: London, British Museum; New York, Oxford University Press (1935). Pp. 74. 4s.; \$2.

BOGAN, SISTER MARY INEZ, *Vocabulary and Style of the Soliloquies and Dialogues of St. Augustine* (Patristic Studies, Vol. XLII): Washington, Catholic University of America (1935). Pp. xiii+224. \$1.25.

BRITISH MUSEUM, DEPARTMENT OF GREEK AND ROMAN ANTIQUITIES, *Greek and Roman Portrait Sculpture*: London, British Museum (1935). Pp. 44, 48 plates 2s.

BURGESS, JOSEPH B., *Introduction to the History of Philosophy*, Part 1, Ancient Philosophy: Los Angeles, Campbell's Book Store (1935). Pp. 147. \$1.55.

¹ Including books received at the Editorial Office of the CLASSICAL JOURNAL, Washington University, St. Louis, Mo.

CAESAR, C. IULIUS, *Gallic War, Book I*, Edited by C. H. Kaeppele, With Introduction, Notes, and Vocabulary: Sidney, N.S.W., Pellegrini and Co. (1935). Pp. 112. 2s. 6d.

CELSUS, A. CORNELIUS, *De Medicina*, With an English Translation by W. G. Spencer, Vol. 1 (Loeb Classical Library): London, William Heinemann; Cambridge, Harvard University Press (1935). Pp. xx+500. 10s.; \$2.50.

CHERNISS, HAROLD F., *Aristotle's Criticism of Presocratic Philosophy*: Baltimore, Johns Hopkins Press (1935). Pp. 432. \$4.

CICERO, M. TULLIUS, *Fourth Oration against Verres*, Edited by J. W. Gibbs, Containing Introduction, Notes, and Vocabulary: Sidney, N.S.W., Pellegrini and Co. (1935). 4s.

CICERO, M. TULLIUS, *In Catilinam, Book I*, A Translation by T. T. Jeffery and T. R. Mills: London, University Tutorial Press (1935). 1s.

CICERO, M. TULLIUS, *Verres in Sicily*, Being Selections from the Verrine Orations, Compiled and Edited by H. Grose-Hodge and E. W. Davies (Cambridge Elementary Classics): Cambridge, Eng., University Press; New York, Macmillan Co. (1935). Pp. 133. 2s.

CLEMENT OF ALEXANDRIA (T. FLAVIUS CLEMENS), *Excerpta ex Theodoto*, By Robert P. Casey (Studies and Documents, Vol. I): London, Christopher (1934). Pp. 176. 17s. 6d.

COOPER, LANE, *Evolution and Repentance*, Mixed Essays and Addresses on Aristotle, Plato, and Dante, with Papers on Matthew Arnold and Wordsworth: Ithaca, N. Y., Cornell University Press (1935). Pp. viii+253. \$2.25.

CURTIUS RUFUS, Q., *Alexander the Great*, Edited by W. S. Hett (Cambridge Elementary Classics): Cambridge, Eng., University Press (1935). Pp. 112. 2s.

DAVIES, OLIVER, *Roman Mines in Europe*: New York, Oxford University Press (1935). Pp. xii+291. 30s.; \$10.

DURLING, DWIGHT L., *Georgic Tradition in English Poetry* (Columbia University Studies in English and Comparative Literature, No. 121): New York, Columbia University Press (1935). Pp. xii+259. \$3.

EURIPIDES, *Medea, and Some Poems*, By Countee Cullen: New York, Harper and Brothers (1935). Pp. vi+97. \$2.

EVANS, SIR ARTHUR, *Palace of Minos*, Vol. IV, 2 parts: New York, Macmillan Co. (1935). Pp. xxxv+379, xvi+380-1012. \$60.

FORD, CELIA, *Second Latin Book*, New Series: New York, Henry Holt and Co. (1935). Pp. xviii+532+133+cxii. \$1.68.

FOSTER, M. B., *Political Philosophies of Plato and Hegel*: New York, Oxford University Press (1935). Pp. 207. 7s. 6d.; \$3.

GORDON, ARTHUR E., *Cults of Aricia* (Publications in Classical Archaeology, Vol. II, No. 1): Berkeley, University of California Press; Cambridge, Eng., University Press (1934). Pp. viii+20. \$0.25; 1s. 3d.

GRUBE, G. M. A., *Plato's Thought*: London, Methuen & Co. Ltd. (1935).

HARSH, PHILIP W., *Studies in Dramatic Preparation in Roman Comedy*:

Chicago, University of Chicago Press; Cambridge, Eng., University Press (1935). Pp. v+103. \$1; 4s. 6d.

HEATON, JOHN W., *Mob Violence in the Late Roman Republic, 133-49 B. C.* (Abstract of Thesis): Urbana, University of Illinois (1935). Pp. 12. \$0.25

HENRY OF AVRANCHES, *Shorter Latin Poems of Master Henry of Avranches Relating to England*, With Introduction, Textual Variants, and Critical Notes by J. C. Russell and J. P. Heironimus (Studies and Documents, No. 1, Photo-offset Series): Cambridge, Mediaeval Academy of America (1935). Pp. 160. \$2.

HURLEY, BEATRICE JANE DAVIS, and SARTORIUS, INA, *School Boys of Long Ago*, Parts 1 and 2 (Our Changing World): New York, Thomas Nelson and Sons (1935). Pp. 63, 74. \$0.50 each.

IDUS MARTIAE, Vol. I, No. 1: Philadelphia, Classical Club of Northeast Catholic High School (1935). Pp. 9.

IRWIN-CARRUTHERS, G., *Latin for Schools*: London, University Tutorial Press (1935). Pp. viii+289. 4s.

KEENAN, SISTER MARY EMILY, *The Life and Times of St. Augustine as Revealed in His Letters* (Catholic University of America. Patristic Studies, Vol. XLV): Washington, Catholic University of America (1935). Pp. xx+221. \$2.00.

KESTERS, H., *Antisthène de la Dialectique*, Étude Critique et Exégétique sur le XXVI Discours de Themistius (Université de Louvain, Recueil de travaux publiés par les membres des Conférences d'Histoire et de Philologie, 2 Serie, 31 Fascicule): Louvain, Bibliothèque de l'Université (1935). Pp. 236.

LINSAY, JACK, *Romans* (How and Why Series, No. 17): New York, Macmillan Co. (1935). Pp. 96. \$1.25.

LIVINGSTONE, SIR R. W., *Greek Ideals and Modern Life* (Martin Classical Lectures, Vol. v): Cambridge, Harvard University Press (1935). Pp. x+175. \$2.00.

LIVIUS, T., *Book XXVIII*, Edited with Introduction, Notes, and Vocabulary, By John W. Gibbs and Carl H. Kaeppl (Roman Classics): Sidney, N. S. W., Pellegrini and Co. (1935). Pp. 238. 4s.

LOVEJOY, ARTHUR O., and BOAS, GEORGE, *Primitivism and Related Ideas in Antiquity*, With Supplementary Essays by W. F. Albright and P.-E. Dumont (Johns Hopkins University Documentary History of Primitivism and Related Ideas, Vol. I): Baltimore, Johns Hopkins Press (1935). Pp. xv+482. \$5.

LOWTHER, ANTHONY W. G., *The Roman Theatre at Verulamium*, A Reconstruction: London, Marchand Press (1935). Pp. 72. 2s. 6d.

LYNE, G. M., *Tironibus*, A First Latin Reading Book, With Drawings by George Morrow: London, Edward Arnold and Co. (1935). Pp. 95. 1s. 1d.

MAHONEY, SISTER CATHERINE OF SIENA, *Rare and Late Latin Nouns, Adjectives, and Adverbs in St. Augustine's De Civitate Dei*, A Morphological and

Semasiological Study (Patristic Studies, Vol. XLIV): Washington, Catholic University of America (1935). Pp. xx+202. \$1.25.

MARCY, WILLIAM NICHOLS, *Complete Latin Course*: London, Andrew Melrose (1935). 5s. 6d.

MCCORMICK, JOHN P., *Study of the Nominal Syntax and of Indirect Discourse in Hegesippus* (Patristic Studies, Vol. XLIII): Washington, Catholic University of America (1935). Pp. xix+240. \$1.25.

MESSINGER, WILFRIDA J., *My Progress Book in Latin*: Columbus, American Education Press (1935). \$0.35.

MILNE, JOSEPH G., *First Stages in the Development of Greek Coinage*: Oxford, Basil Blackwell and Mott (1935). Pp. 19. 1s. 6d.

MORROW, GLENN R., *Studies in the Platonic Epistles*, With a Translation and Notes (Studies in Language and Literature, Vol. XVIII, Nos. 3-4): Urbana, University of Illinois (1935). Pp. 234. \$3.

MUNDY, TALBOT, *Purple Pirate*: New York, D. Appleton-Century Co. (1935). Pp. viii+367. \$2.50.

NETTLESHIP, RICHARD L., *Theory of Education in Plato's Republic*, Introduction by Spencer Leeson: New York, Oxford University Press (1935). Pp. viii+155. 2s. 6d.; \$1.

PEATTIE, RODERICK, *Reading List for the Historical Geography of Ancient and Mediaeval Cultures* (Mimeographed): Columbus, H. L. Hedrick (1935). Pp. 38. \$0.50.

PLUMPE, JOSEPH C., *Wesen und Wirkung der Auctoritas Maiorum bei Cicero*. Doctoral Dissertation, University of Munster: Bochum-Langendreer, Heinrich Poppinghaus O. H.-G. (1935). Pp. 76.

POST, LEVI A., *Vatican Plato and its Relations* (Philological Monographs, No. 4): Iowa City, American Philological Association (1935). Pp. xi+116. \$1.75.

REINMUTH, OSCAR WILLIAM, *The Prefect of Egypt from Augustus to Diocletian* (*Klio*, Beiheft XXXIV, Neue Folge, Heft 21): Leipzig, Dieterich (1935). Pp. xiv+155. M. 9.50.

Remains of Old Latin, 3 vols, Vol. I, Ennius and Caecilius, With an English Translation by E. H. Warmington (Loeb Classical Library): London, William Heinemann; Cambridge, Harvard University Press (1935). Pp. xxiii+599. 10s.; \$2.50.

RUDOLPH, HANS, *Stadt und Staat im Römischen Italien*, Untersuchungen über die Entwicklung des Munizipalwesens in der republikanischen Zeit: Leipzig, Dieterich (1935). Pp. viii+257. M. 70.

SCHULTE, WILLIAM H., *Index Verborum Valerianus* (Iowa Studies in Classical Philology, No. III): State University of Iowa, Iowa City, Ia. (1935). Doctoral Dissertation. Pp. 180. \$2.50.

SHEWAN, ALEXANDER, *Homeric Essays*: Oxford, Basil Blackwell and Mott (1935). Pp. 456. 21s.

SIEDLER, CHARLES W., *Guide to Cicero*: New York, Oxford Book Co. (1935). Pp. iv + 204.

SMITH, THOMAS V., *Philosophers Speak for Themselves*, Guides and Readings for Greek, Roman, and Early Christian Philosophy: Chicago, University of Chicago Press (1934). Pp. 824. \$4.50.

Speculum, Vol. x, No. 4: Cambridge, Mediaeval Academy of America (1935). Pp. 355-448 + vi. \$1.50.

TATIAN, *Greek Fragment of Tatian's Diatessaron, from Dura*, Edited With Facsimile, Transcription, and Introduction by Carl H. Kraeling (Studies and Documents, Vol. III): London, Christophers (1935). Pp. 37. 7s. 6d.

TILL, RUDOLF, *Die Sprache Catos (Philologus)*, Supplementband xxviii, Heft 2): Leipzig, Dieterich (1935). Pp. 102. M. 6.20.

ULLMAN, B. L., *Selections from Horace*: New York, The Macmillan Co. (1935). Pp. ix + 26. \$.32.

VALENTINE, CHARLES W., *Latin, Its Place and Value in Education*: London, University of London Press (1935). Pp. 163. 6s.

VERGILIUS MARO, P., *Aeneid, Book I*, Edited with Notes by R. S. Conway: Cambridge, Eng., University Press (1935). Pp. xiv + 150. 8s. 6d.

VERGILIUS MARO, P., *Aeneidos Liber Quartus*, Edited with Notes by Arthur Stanley Pease: Cambridge, Harvard University Press (1935). Pp. 577. \$6.

VERGILIUS MARO P., *Aeneid, Book V*, Edited by J. W. Gibbs and C. H. Kaeppele, Containing Introduction, Notes, and Vocabulary: Sidney, N.S.W. Pellegrini and Co. (1935). 2s. 6d.

WACE, ALAN J. B., *Approach to Greek Sculpture*, An Inaugural Lecture, 1935: Cambridge, Eng., University Press; New York, Macmillan Co. (1935). Pp. 52. 2s.; \$0.75.

WINDELER, B. CYRIL, *King Minos of Knossos*: New York, Oxford University Press (1935). Pp. xl + 44. 4s. 6d.; \$1.75.

WINSPEAR, A. D., *Readings in Latin Prose and Verse*: Minneapolis, Burgess Publishing Co. (1935). \$1.25.

WOLF, FRIEDRICH AUGUST, *Ein Leben in Briefen*, 3 Volumes, Collected and Edited by Siegfried Reiter: Stuttgart, J. B. Metzlersche Buchhandl. (1935).

WOLTERS, DR. X. F. M. G., *Antique Folklore on the Basis of Pliny's Natural History, Bk. XXVIII 22-29*: Amsterdam, H. J. Paris (1935). Pp. vii + 150.

Yale Classical Studies, Edited by Austin M. Harmon, Vol. v: New Haven, Yale University Press (1935). Pp. 304, Illustr. 85. \$5.00.